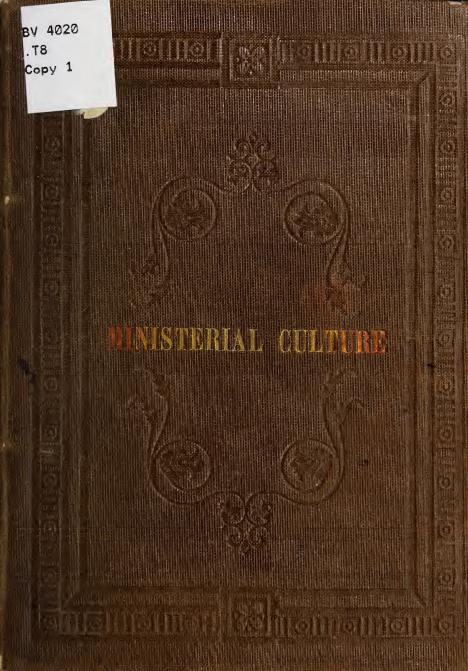
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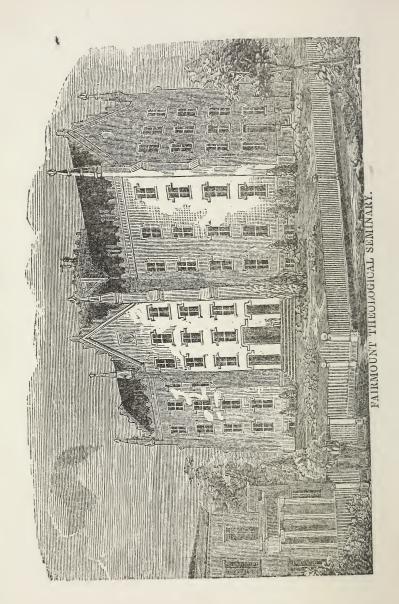












## MINISTERIAL CULTURE;

OR

## THE RELATION OF

# THEOLOGICAL EDUCATION

TO THE

## WORK OF THE MINISTRY.

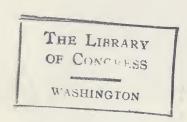
AN ADDRESS DELIVERED ON OCCASION OF THE FIRST ANNIVERSARY OF THE FAIRMOUNT THEOLOGICAL SEMINARY, JUNE 21, 1854.

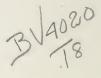
WITH AN APPENDIX, RELATING CHIEFLY TO THE ORGANIZATION
AND PROGRESS OF THE SEMINARY.

BY EDMUND TURNEY,
PROFESSOR OF BIBLICAL LITERATURE AND INTERPRETATION.

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Cincinnati, Jan. 15, 1857.

## REV. AND DEAR BROTHER-

At a recent meeting of the Executive Committee of the Western Baptist Education Society, it was unanimously resolved, that a copy of the address delivered by you at the First Anniversary of the Fairmount Theological Seminary, be requested for publication.

The undersigned were appointed a committee to communicate to you this resolution. Believing that the publication of this address will contribute to diffuse just views of the importance of ministerial culture, we may be permitted to express the hope that you will accede to the request of the Committee.

Very sincerely yours,

W. F. HANSELL, J. STEVENS.

REV. E. TURNEY, D. D., Prof. Bib. Lit. and Interp., in the Fairmount Theo. Sem.



### PREFATORY NOTICE

BY THE

#### EXECUTIVE COMMITTEE.

The Executive Committee, at whose request the following Address has been published, would invite the attention of the reader to the following extracts of letters and notices of the work, as indicative of its design and characteristics, expressing the hope that a similar interest in the promotion of the object had in view in its publication, and a similar desire for its "circulation," will generally be cherished, and, as opportunity is presented, practically exemplified, by the members of our churches.

From Rev. E. A. Crawley, D. D., Pastor of the Mount Auburn Baptist Church, Cincinnati, and late President of Acadia College, N. S.

"I have read with unfeigned pleasure and interest your Address on Ministerial Culture. It appears almost superfluous for me to say, that the republication of this excellent treatise is well timed, and must, with God's blessing, do good.

The clearness with which the subject is presented in its scriptural and practical aspects, must, it strikes me, be admirably adapted to effect the end sought.

Prejudice and indifference are powerful enemies; but truth is mightier than they. I trust you will eventually see the Fairmount Seminary occupying a position beyond the furthest range of your present hopes,—and I have no doubt that when that event shall arrive, this treatise, if largely circulated, will be honored as one of the most efficient instruments towards so desirable a consummation."

From Rev. J. Dowling, D. D., Pastor of the Berean Baptist Church, New York.

"I have read the work with very great pleasure. It will be found valuable, not only for the historical facts in relation to ministerial education among Baptists during the past two centuries, which it embodies, but for its able and conclusive reasonings upon the design and work of the Christian ministry, and the importance of literary, and especially theological training, in increasing ministerial efficiency.

I consider the work eminently adapted to awaken a deeper interest in ministerial education in the rapidly-growing churches of the North-Western States, as well as to teach them the importance and practicability of prosecuting the work which their own independent and united wisdom has commenced, for educating a ministry for themselves.

The facts embodied in the Appendix, in relation to the history and progress of the Fairmount Theological Seminary, add much to the value and interest of the book.—I am very much pleased with the system of education as explained in the Appendix."

From Rev. W. F. Hansell, Pastor of the Ninth St. Baptist Church, Cincinnati.

"The earnestness and skill with which the theme is treated, can not fail to command the interest of the reader, and to deepen his sense of the importance of an educated ministry. The scriptural argument is forcibly presented.

The subject is discussed by one whose experience and success as a teacher in theology, give weight to his suggestions; and we cordially commend the work as a valuable addition to our literature upon this subject.

In the Appendix are to be found some facts of great interest, pertaining to the history of the Fairmount Theological Seminary.

It is admitted that our efficiency as a denomination, is greatly dependent upon the prevalence, among the churches, of sound Scriptural views of the importance of ministerial education. This work will contribute to the diffusion of such views, and should have a wide circulation, especially in the West and North-west."

#### From the Christian Chronicle.

"This is a very able address. Ministerial culture is presented in a light which must carry conviction to the mind of the candid reader. It was well to print an address so valuable, and give it to the friends of an educated ministry for reflection. Good must result from its timely publication.

Its review of the past, and its bearings on the future, are full of suggestions for all the friends of the rising ministry.

The sketch of the origin and progress of the Fairmount Institution is full of interest."

### From the Michigan Christian Herald.

"A valuable part of this little book is a brief history of the efforts, in the Baptist denomination, to promote the means of ministerial culture, beginning just after the revolution of 1688 in England, and continuing down to the present time.

The author's views, also, in regard to the design and work of the ministry, of the necessity of intellectual culture, as well as of deep piety and thorough knowledge of the Scriptures, as qualifications for the proper discharge of its duties, are eminently sound and Scriptural. They are such views as must prevail, and become operative with the Baptist denomination everywhere."

### From the Witness, of Indianapolis.

"It presents the subject of ministerial Education in an able and Scriptural light,—containing sound and important views of the subject,—with copious historical and explanatory notes."

#### From the New York Chronicle.

"It is a well thought out production, like every thing from the author's pen, and is worthy of the careful attention of the pastors and churches generally."

#### From the Christian Watchman and Reflector.

"The first anniversary of the Fairmount Theological Seminary, was an occasion of special interest to the cause of theological education in the West.

The author presents sober and Scriptural views of ministerial culture, with the earnestness which the subject demands. The Appendix gives full information respecting the Fairmount Seminary. The circulation of such a discourse must be productive of good effects."

#### From the Christian Times.

After reference to the plan of the Address, and to the Appendix as "explaining the plan and course of study adopted at Fairmount," and containing "various articles relating to the general subject of Theological education in the West," and in connection with an allusion to the "discussion of the subject," as "discriminating, clear, and conclusive," it is added:

"It is one of the best works we have seen on the subject it treats."

The following, from the Journal and Messenger, although it does not relate exclusively to the work to which it invites attention, has a very obvious relation to the general object designed to be promoted by its publication, and, as an illustration of the correctness and practicability of the views advocated in the work, may be properly here introduced.

"Perhaps we cannot better illustrate the "relation" which is claimed by the author of the work, to exist between theological education and the work of the ministry, than by introducing an extract or two of a letter from a worthy pastor in one of the Western States, a graduate from an Eastern college, who was for a season, connected as a student with the Seminary at Fairmount.

After laboring with acceptance for a period of two or three years, as pastor, in New England, he had his attention directed to the West, as the field of his future labors; but before deciding upon a place of settlement, he was induced, by special invitation, to enter the Senior Class of the Seminary, and prosecute to completion the course of theological study, having gone over most of the studies of the first year at a former period. After referring to "a precious revival of religion" enjoyed in the church of which he is pastor, during the past winter, he says:

'I have read with deep interest, the publication on Ministerial Culture. I regard the Institution at Fairmount as being in the able, judicious, and highly practical character of its instructions, and the spirit of piety with which it is pervaded, eminently adapted to train up a devoted and efficient ministry.

'It was more through the direction of Providence, than from any premeditated design, that I was led to a connection, for a

season, with the Seminary. Having spent several years in a course of education, I had little inclination to interrupt the labors of the ministry, on which I had but recently entered, and resume studies in connection with an Institution. \* \* \* \* \* But, having enjoyed the advantages of the Seminary, and being permitted again to enter upon pastoral labors, I can not regret that I was thus led, in the providence of God, to a more full and thorough investigation of the doctrines of the Bible, and the proper work and obligations of the pastoral office, through the instructions of the Seminary.

'I have again entered upon the work of the ministry, with the conviction of having received almost invaluable aid from the studies thus pursued. I have received many important suggestions, which I shall act upon with profit through life. My views have been enlarged, my tastes improved, my defects corrected.

'The exercises in Homiletics have been of great service to me. Through these exercises there has been acquired a largely increased power and facility in sermonizing. I feel impelled to speak with great admiration of the eminently correct, judicious, and practical instructions on this subject. To these I am greatly indebted for an improvement in my style and manner of preaching, by which it is, I can not but think, rendered more appropriate and effective.

'My experience assures me that in the work of preparation for the ministry, I have received more direct aid, during the period spent at the Seminary, than during a much greater length of time in any previous part of my course of study.'"



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## INTRODUCTORY NOTE.

In consenting to the publication of the following address, the author has been influenced by the hope that it might, to some extent, be effective in awakening among our churches a deeper and more permanent interest in the object which it is designed to promote. The subject of ministerial education is one which, not merely concerns the few who may be convened on an anniversary occasion, but in which the great body of the ministry and membership of the churches, ought to be no less directly and earnestly interested. It is one which is intimately related to all that is dearest and most important in the means adapted to promote the interests of Zion and the salvation of souls.

Among the few specific subjects of prayer noticed in the instructions given by our Lord to his disciples during his public ministry, is that which relates to an increase of "laborers" in the gospel harvest field. And, as in the petition, "Thy kingdom come," it is supposed that it will, if sincere, be accompanied, on the part of him who utters it, with corresponding efforts to seek the advancement of the kingdom; it is no less so in the prayer that "the Lord of the harvest will send forth laborers into his harvest." There is in this respect a work to be per-

formed by the churches. They are to cherish, and, as far as practicable, encourage the gifts which God has given them; to call them out, and open the way for their improvement. Is it not in all respects as appropriate that the Baptist churches of this country, should at the present time "make inquiry among themselves if they have any young men hopeful for the ministry," as it was in 1722?

Again, may we not believe that with an increase of deep, evangelical piety in the churches, there would be an increase in the number of those who would have their attention irresistibly drawn to the work of the ministry? Why should the pressing call from every quarter come to us year after year,—'Send us more laborers,' and so few be ready to respond, Here am I, send me? Have not the ministry and the churches a degree of responsibility in this matter, of which they have not, perhaps, with very few exceptions, formed any adequate conception?

But it is a significant fact, that our Lord at the very time he gave the direction to pray for an increase of laborers, did not, in ordaining his disciples to the work to which he had called them, seek to accomplish the object of the prayer, by at once sending them forth into the harvest field. It was not until after years of preparation, that they received their final commission. So in the case of those who are called to the work of the ministry at the present day,—if it be the will of the Master that

they should enjoy the means of a proper culture, it is obviously the duty of the churches to see that these means are brought within their reach, and that they avail themselves of them. There are few subjects pertaining to the means for promoting the cause of Christ, which ought to be so intensely interesting to the heart of the Christian, as that of ministerial culture—and by this, as the phrase is used in connection with the following address, is meant a culture which, while it seeks to discipline the mind for the work of the ministry, to train it to correct habits of thought and of action, and to store it with useful and available knowledge, extends not less truly to the heart,-by which the heart is brought into sympathy with the truth, is enabled to appreciate and feel its preciousness, and to know by experience its adaptation to the wants of men. If the suggestions contained in the address shall have the effect to show the importance of such a culture, and to awaken an interest in its being sought by those who are called to the ministry, the object for which they are now sent out will be accomplished.

In an Appendix is introduced a series of articles relating chiefly to the origin and progress of the Seminary, its organization, its system of education, and other items of information respecting it which may be of interest to those to whom it naturally looks for support. It is hoped they may find in the statements given, ground for encouragement with regard to the future, as well as for earnest and united effort in aiding its Trustees to promote the

object for which it has been established. Attention is called to the features of the system of education adopted, particularly with respect to its adaptation to promote the end proposed, a suitable preparation for the work of the ministry; as also to the suggestions in Note B respecting the causes of hindrance which exist, and the importance of suitable measures for overcoming them, especially for awakening among the churches within the field of our operation, a deeper and more effective interest in behalf of the ultimate object had in view. These counteracting influences should be viewed as occasions, not for relaxing, in the slightest degree, our efforts, but rather for renewed and vigorous exertion to accomplish as fully as possible the purpose originally contemplated. Attention is also directed to the remarks in Note E respecting the advantages of a theological education to those called to the work of the ministry, and their duty, even at the cost of inconvenience and self-denial, to avail themselves of them. Above all, it is earnestly desired that the enterprise which has originated in the faith and best contributions of the churches, may continue to enjoy their fervent prayers, that the influence identified with it, and by which it is controlled, may ever be in perfect harmony with the object to be accomplished, and such as shall be in all respects adapted to aid in securing for the churches and the world a devoted and efficient ministry.

FAIRMOUNT THEOLOGICAL SEMINARY, March 2, 1857.

# MINISTERIAL CULTURE.

THE occasion on which we are convened, the first anniversary of this Seminary, which after years of prayerful and patient toil, has been established on this beautiful spot, and is now in successful operation, is especially adapted to bring before our minds the prominent relations of the enterprise in which, as the friends and supporters of the Institution, we are engaged. Hence it will not be inappropriate, if we seek to improve the occasion, by calling attention to some of the facts and considerations adapted to exhibit the nature and importance of these relations. Such an exhibition can hardly fail to give the enterprise a firmer hold on the sympathies and efforts of its friends, while, at the same time, it may tend toward the removal of any lingering prejudice against it, which may exist in the minds of those who have not yet

given it their hearty approval. In order the most effectually to promote these objects, we propose, before proceeding to exhibit the essential relations of the enterprise to the future, or, more precisely, to the objects to be accomplished, to notice:

I. Its relations to the past, or to the CAUSES WHICH HAVE OPERATED IN THE ESTABLISH-MENT OF THE INSTITUTION. The origin of the Institution is to be traced to the prevalence in the denomination of a sentiment calling for in-The interest of creased facilities for the educa-Baptists in Min-tion of the ministry. Nor is isterial Educathis sentiment, as is supposed by many, of recent origin. It has been widely cherished and frequently expressed by the Baptist churches of this country and of England, from the earliest periods of their history in their present associated capacity. The apathy and neglect manifested by many in our churches, with regard to the cause of ministerial education, are doubtless to a very great extent, nourished by an impression that the fathers of the denomination in earlier

times, those to whose labors under God we are in no small degree indebted for our present prosperity, were either indifferent or opposed to all direct and systematic efforts for the education of the ministry. Were such an impression justified by facts in the history of the denomination, it could avail nothing toward releasing the churches of the present day, from a duty which, as we shall presently show, is clearly revealed in the word of God, and, as thus revealed, is made especially imperative by the exigencies of the times in which we live. Or even could it be shown that the views thus imputed to the ministry of an earlier period, were actually suited to the state of things that then existed, it would by no means follow, as a proper inference, that they are adapted to the present age. It is the duty of the church at all times to seek a ministry adapted as fully as possible to the circumstances in which it is required to act.

We are very far from admitting, however, that such have been until recently, either in this country or in England, the prevalent views of the fathers of the denomination, whose practical wisdom and abundant labors we are accustomed to admire. We shall rather find on examination the opposite of this to be true. We do not deny, indeed, that during the protracted struggle for religious liberty in this country, strong prejudices

Counteracting Influences.

existed in certain quarters against the type of an educated ministry too common in some of the

dominant religious sects,—prejudices excited in most cases, we apprehend, by the exhibition of traits resulting from the spirit of the age, united not unfrequently with a real deficiency of ministerial character, rather than by anything pertaining to the possession of true learning. We readily admit the existence of an apathy, altogether unjustifiable, with regard to the adoption of practical measures for the promotion of the object, in many cases where its importance was admitted. Nor would we overlook the fact, that the purposes expressed, and the plans adopted for its promotion, were, in some instances, in consequence of embarrassments arising from the

character of the times and from other causes, but very imperfectly carried into execution. The system of organized effort by which benevolent enterprises are now prosecuted with such efficiency, had not then been brought into general use; and serious obstacles existed to its successful prosecution in the few cases in which it was attempted. Hence it is no occasion for surprise, that far less than the wants of the times evidently required, was done toward promoting an object the importance of which was admitted, and which was repeatedly and earnestly urged upon the attention of the churches. The correctness of the position here stated, is abundantly proved by the records of the denomination for a period of nearly two centuries.

No sooner had the Revolution of 1688 secured religious liberty to the Baptists of England, than a movement was started to unite their efforts for the promotion of objects considered as having an important connection with the interests of Zion. A convention composed of the ministers and messengers of more than one hundred Baptist churches in

England and Wales, met during the next year for the purpose of consultation and of the adopting suitable plans of ac-Convention in tion. Prominent among the London in 1689. acts of this Convention was a resolution to raise a stock or fund to be expended in aiding churches which were not able to sustain their pastors,-in sending out duly qualified ministers to visit churches, and to preach the gospel where it had not been published,—and in assisting members of the churches who had promising gifts, were sound in fundamentals, and inclined to study, in attaining to a knowledge of the languages, Latin, Greek, and Hebrew,—an education which, as far as it extended, had special reference to a knowledge of the sacred Scriptures. As indicative of the interest that was felt in the last named object, it may be proper to state that a portion of what was contributed by the churches during the ensuing year for the purposes of this fund, was sent in with the direction that it should be "entirely disposed of for the education of young ministers."

Out of this movement sprang the celebrated

Bristol Academy, in connection with which was organized in 1770, a general Education Soci-ETY, the object of which is thus stated: "That dissenting congregations, espe-Formation of the cially of the Baptist denomina- Education Society at Bristol. tion, in any part of the British dominions, may, if it please God, be more effectually supplied with a succession of able and evangelical ministers, and that missionaries may be sent to those places where there is an opening for the gospel." It is worthy of notice, that the first general Society organized among Baptists for the specific purpose of providing, "that missionaries might be sent to those places where there was an opening for the gospel," was an Education Society. It would be interesting, if it were in point, to trace the connection between this movement and those influences which, at a later period, led to the establishment of the Baptist missions in India.

Equally interesting and instructive is the history of efforts to promote the education of the ministry, in connection with the Baptist churches of this country. More than fifty

years before the war of the American RevAction of the Olution, the Philadelphia AssoPhiladelphia Association in 1722. kind in the country, recorded a
vote recommending to the churches " to make
inquiry among themselves if they had any
young persons hopeful for the ministry," who
were inclined to learning, and if so, to give
notice of it, that they might be recommended
to the college "on Mr. Hollis, his account."

In 1756, we find the association taking measures to sustain a school at Hopewell, N.

J., "that young men promising for the ministry might enjoy the benefits of education." With the sanction of the association, it was placed

sanction of the association, it was placed under the care of Rev. Isaac Eaton, and "the inspection of brethren Abel Morgan, Isaac Stelle, Abel Griffith, and Peter Peterson Vanhorn," four of the most esteemed and influential ministers belonging to the association. "Toward the encouragement" of this school, it was "concluded to raise a sum of money;" and during several successive years it was commended to the sympathy and "contribu-

tions" of the churches. In a letter sent by order of the association in 1762 to the "Board of Particular Baptist Ministers in London," in connection with a reference to the number of churches in the association, and to the fact that some of them were destitute of pastors, is the statement that there was, nevertheless, "a prospect of supplies, partly by means of—this infant seminary of learning."

In perfect accordance with the spirit of this movement, it was "agreed" at the meeting of the association in 1764,—the "consultations being loving and unanimous through the whole,"-"to inform the churches, that inasmuch as a charter had been obtained in Rhode Island government to- Interest in the ward erecting a Baptist College, establishment of Rhode Island the churches should be liberal College. toward carrying the same into execution." In the Minutes for 1766, in connection with the statement that there were already in the College "three promising youths under the tuition of President Manning," we find the following record: "Agreed to recommend warmly to our churches the interest of the

College, for which a subscription has been opened all over the continent." It was the prospective relation of this "Baptist College" to the education of the ministry, which, more than anything else, gave it such a hold on the sympathy of the Baptist churches of that day. The object at first sought in connection with the school at Hopewell, it was hoped might be more fully accomplished under a charter obtained from the liberal government of Rhode Island. And had the system of education adopted in the final organization of the College, been more fully adapted to the wants of the ministry, it cannot be doubted that a far greater number of Baptist ministers,-both in New England, and in the Middle States, which were equally interested in the project of its establishment, - would have shared in its benefits.

From 1767 we find the association for several years making annual appropriations to young men in a course of study preparatory to the work of the ministry, from the interest of a "bounty" or "donation" which was held

for this express purpose. Previously to 1779, at which time the principal was, by order of the association, "put into the continental fund," nine young men had thus been aided in the prosecution of their studies. In 1770 the following regulation, relating to these appropriations, was adopted: "Agreed that any person hereafter applying for said bounty, shall produce a recommendation from the church he belongs unto, relative to his ministerial gifts, upon such trials as they shall put him to."

We next pass to a period in the history of the denomination, A. D. 1789—1792, during which a movement in behalf of ministerial education was started in differ-Movement in behalf of Ministerial sections of the country, terial Education, which may be regarded as in A. D. 1789-1792. some sense the origin of our present system of operation.

In 1789 the Philadelphia Association, which at that time included fifty-six churches, located chiefly in the States of Pennsylvania, New Jersey, and New York, adopted the following resolution:—"After conferring upon

the necessity and importance of raising a fund for the education of pious and promising young men for the ministry, we, the members present, do engage to promote subscriptions in our respective churches and congregations, for said purpose."

During the same year at the meeting of the Charleston Association, S. C., after a sermon by Rev. Richard Furman from Eph. iv,

Action of the 11-13, "a proposition was Charleston Asso- brought forward to recommend ciation. a mode for raising funds by the several churches in order to assist pious young men in their studies for the ministry,"-"which met with the unanimous approbation of the association." The "mode" of operation recommended and unanimously agreed to at the next meeting of the association, was, "That once a year a charity sermon be preached in each church, at which time collections be made from the congregation at large, to be brought into a common fund, for the express purpose of assisting pious young men designed for the ministry, and destitute of other assistance, in obtaining education; together with such other religious and public uses as may be approved by the churches, should it finally prove sufficient." This fund in 1792 was committed to a "general Committee" of brethren with instruction that they should apply to the General Assembly for an act of incorporation. At the same meeting it was "agreed to assist Rev. Jesse Mercer in pursuing a course of study by furnishing him with ten pounds for the year." In the list of those who were aided by this fund in acquiring education, I notice the name of William T. Brantly, a name which will readily suggest the relation of education to efficiency in the ministry.

Simultaneously with these efforts in the Middle and Southern States, a movement contemplating the same object, was started in New England. In May 1791, about two months before his death, President Manning in a letter addressed to a friend in England, wrote thus: "It is and has Testimony of long been my opinion, that President Manning money for the benefit of the American Baptist churches, could in no way

be so well laid out as in educating young men for the ministry, nearly on the plan of the Baptist Academy at Bristol." In September of the same year, at the meeting of the Warren Association, which at that time included a large portion of the most efficient

Baptist churches in Rhode Is-Action of the Warren Associa- land and Fastern Massachution. setts, a plan for the promotion of this object was introduced by Dr. Stillman of Boston, and "after a second reading was unanimously adopted." A Board of Trustees, consisting of Samuel Stillman, Jonathan Maxcy, Isaac Backus, Joseph Grafton, (names honored in the history of Baptists,) and seven other brethren, was subsequently created, to which the management of the fund collected for this purpose, was intrusted. Among those who were aided from this fund in obtaining education, were Joshua Bradley, Jeremiah Chaplin, and Nathaniel Kendrick, whose wide-spread usefulness, extending through half a century, has already sufficed to repay to the churches a thousand-fold the

amount of the contributions made to the fund from which they were aided.

This decisive expression in three of the oldest associations in the country, largely representing the strength of the denomination in the Middle, the Southern, and the New England States, unanimously approving the object, and recommending it to the attention and liberality of the churches, may serve to indicate with sufficient distinctness the views which were at that time entertained of its "necessity and importance."

These efforts resulted ultimately in the formation of Education Societies in different sections of the country, and in the establishment of temporary schools for Organization of the study of theology at Dan-Education Societies. vers, Mass., and at Philadelphia, at which were educated a goodly number who will ever be reckoned among the brightest ornaments of the Baptist ministry. As early as 1812 an "Address," signed by Wm. Rogers, Henry Holcombe, Wm. Staughton, and others, was sent out "in behalf of an establishment contemplated to be formed for

the assisting of young men called to the Christian ministry, in their education," accompanied with the Constitution of "the Baptist Education Society of the Middle States," whose object was to assist those in whose behalf it had been formed, "in obtaining such literary and theological aid as should enable them, with greater ease to themselves, and usefulness to the churches, to fulfill the duties of the Christian ministry." In close and obvious connection with the influence exerted by this and other similar societies, prominent among which are the Massachusetts, now Northern Baptist Education Society, formed in 1814, and the New York Baptist Education Society, organized in 1817, was the establishment of incorporated institu-

Theological Institutions.

tions of learning at Washington and Waterville, at Hamilton and Newton, and at other points both in the south and west, designed to furnish facilities in different degrees for the education of the ministry.

This brings us to the period of the origin of the movement in the Western States which has resulted in the establishment of this Seminary. The first meeting of the "Western Baptist Convention" was held at Cincinnati, Nov. 6—11, 1833. At this meeting, at which were present as mem—The Western bers more than one hundred Baptist Convention in 1838. of the Union, the cause of ministerial education "received prominent attention." In addition to other acts designed to promote the object, the following resolutions, introduced by Rev. J. M. Peck, were adopted:

"Resolved, That the establishment of a Theological Institution in some central portion of the Mississippi valley, where preachers already in the ministry, and brethren who may hereafter give evidence of a call from God, and be approved by the churches for the ministry, can receive such an education in the Holy Scriptures and in other branches of knowledge, as is necessary to qualify them in a more eminent degree for the great work of ministerial labor, is an object of vast importance to the interests of the Baptist denomination in the Western States.

"Resolved, That a committee of five persons be appointed to open a correspondence on the subject, ascertain the views of brethren, look out for a site for location, receive proposals for funds or donations, and report to the next Convention."

At the next meeting of the Convention, held November 5—10, 1834, the report of the Committee was presented; and the subProposed Theo- ject was referred to a select logical Institution, and Western Baptist Education Society. Committee of nineteen brethren from ten different States, who reported "in favor of a central Theological Institution, and likewise recommended the formation of a Western Baptist Education Society." The opinion of the Convention was expressed in the adoption of the following resolutions:

"Resolved, That in the opinion of this Convention, the wants of the valley of the Mississippi require that we should have an institution intended solely for the education of those whom the churches shall approve as called of God to preach the gospel.

"2. Resolved, That in the opinion of this

Convention, it is expedient that a Western Baptist Education Society be now formed."

The Society having been formed, the location of the proposed Institution was, during the same year, and in accordance with the general voice of the Convention, fixed at Cincinnati or vicinity. An earnest but unsuccessful attempt was at first made to unite the Northwest and the Southwest in support of the same Institution, located at Covington, Ky. The Board of the Institute, as originally approved and organized by the Education Society, having been unexpectedly deprived of all control in the management either of the school, or of the property which had been accumulated for its support, the Society in 1849, with the view of carrying out the original design for the North-Western States, took measures for the establishment of the Fair-MOUNT THEOLOGICAL SEMINARY, whose first anniversary we are now convened to celebrate. This was in accordance with the The Fairmount "united action" of a "General Theological Seminary. Convention," composed of "delegates from Baptist churches, State Conventions, Associations, and Societies, and of individuals" in the Northwest, held at Cincinnati, October 31st, and November 1st and 2d, of the same year.

We have thus traced the history of efforts and influences favorable to the cause of ministerial education in the Baptist denomination, such as have resulted in the establishment of this Seminary for the benefit of the North-Western States, through a period of nearly two centuries. We have seen that the views expressed by the founders of this Institution, as to the importance of special efforts to promote the education of the ministry, are not new in the history of the denomination. The efforts which have been put forth in behalf of this enterprise, are in perfect accordance with the views and wishes extensively cherished and frequently expressed by the fathers of the denomination in former times, but which embarrassments and difficulties of various kinds prevented in many instances from being carried into execution. Let us not forget that, with our increased facilities for promot-

<sup>1</sup> See Note A.

ing the object, our responsibility with regard to it is proportionably increased.

II. This view of the relation of the Institution to the past, or to the influences which have operated in bringing it into existence, will prepare us to appreciate more fully the nature and importance of ITS RELATIONS TO THE FUTURE, OR TO THE OBJECTS PROPOSED TO BE ACCOMPLISHED.

Were I to select a motto, which, above all others, I would be willing to inscribe on the front tablet of our enterprise, to be known and read of all men, as indicative alike of the object which we have in view, and of the agency through which we hope to accomplish it,—one the sentiment and spirit of which should ever be present to its patrons, pervading their hearts, and controlling their actions, it would be the prayer of the Psalmist,—"God be merciful to us, and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations." While we cherish an habitual feel-

<sup>&</sup>lt;sup>1</sup>Ps. lxvii, 1, 2.

ing of dependence on the "mercy of God" for the privilege of laboring in his kingdom, 1 Chron. xxix, 10-16, and for his "blessing" to attend our exertions, -without which our best concerted plans, our most assiduous and self-denying efforts, will be unsuccessful. may we not fail to keep distinctly before our minds the nature and magnitude of the object to be accomplished. That object is, that the way of God, the way in which he has manifested himself to the world in the Scriptures of the Old and New Testaments, especially his way for redeeming lost men, "may be known upon earth," and, as the result, "his saving health among all nations." For the promotion of this object he has appointed the Christian ministry. He has commissioned them to go into all the world, and preach the

Design of the go and teach or disciple all nations. They, above all other means, are

his chosen instrumentality for the evangelization of the world. Whatever other agency may be brought into requisition in the provi-

<sup>&</sup>lt;sup>1</sup> Matt. xxviii, 19; Mark xvi, 15.

dence of God to diffuse a knowledge of the truth among "the nations," few comparatively will ever "hear" of Him on whom they must "believe," in 2 der that they may be "saved," "without a preacher." Men must go forth whose business it shall be to "do the work of an evangelist," to give themselves wholly to it. Others must be employed to "labor in word and doctrine," and the various duties of the ministry, as "pastors" of churches. They must be "instant in season, out of season," guarding every avenue of evil influence, touching, as occasion requires, every spring of action, and improving, by the pulpit, the press, the private interview, or by whatever means are available, every opportunity to bring the whole moral power of the church to bear on the conversion of the world to God. Effectiveness in every department of labor connected with the interests of Zion, depends on the presence and agency of an efficient ministry.

Hence it becomes, in view of the magnitude and importance of the results to be

<sup>&</sup>lt;sup>1</sup> Rom. x, 13, 14.

effected, a question which should awaken in our minds the most lively interest, How shall the ministry be rendered in the highest degree efficient? The first requisite, of course, is piety. And in every system An efficient minof ministerial culture, it should istry needed. Importance of piety. be a primary object to promote its cultivation. He who enters the sacred office should have become habituated to the exercise of a piety as expansive and energetic, as it is deep and fervent, a piety pervading the whole intellectual and moral nature, and summoning the whole man to the work of the Lord. And it is the natural tendency of truth studied, as it always ought to be by the theological student, with a proper regard for its relations, and the uses to be made of it in the work of the ministry, to produce this effect.

But it will hardly be denied that, in addiImportance of tion to piety, the minister of the gospel needs the advantage of a well-stored and cultivated intellect. He must come to his work with a mind trained and educated to meet its peculiar du-

ties and responsibilities. That this is an essential part of the divine plan in providing for the world an efficient ministry, is abundantly evident from the representation of the New Testament.

Prominent among the passages which have an obvious relation to this subject, we place the memorable declaration and direction uttered by our Lord in connection with his first appointment of the Christian ministry:-"The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest." It will be observed it is not for the for LABORERS. sending forth of men as such, that we are to pray. This will not meet the necessities of the case. What is needed is LABORERS,—men who can perform the labor required,—men who can do the work which needs to be done. One who should enter the field of the husbandman, not to thrust in the sickle with care and skill, so as to preserve and gather in the ripened harvest, but only

<sup>&</sup>lt;sup>1</sup> Mat. ix 37, 38.

to exercise his muscles in irregular and violent blows upon the standing grain, leaving it, perhaps, in an entangled and disordered state, to be reaped by others, and in the process needlessly scattering much of the precious seed into the earth to be irrecoverably lost, would not be considered a "laborer" in that field. There might be no lack of earnest and vigorous exertions; but by being misapplied, they would not answer to the "labor" to be performed. It is precisely so in the field that is to be entered by the minister of the gospel. The demand is for men who are prepared to put forth well directed and effective, as well as vigorous exertions. Activity, zeal, earnestness, diligence, self-denial, are not the only requisites in one who enters the gospel ministry. There is a labor to be performed, a work to be accomplished—a work which besides being intrinsically responsible and difficult, is usually rendered more so by some peculiarity in the circumstances under which it must be performed. As far as the minister of Christ, through negligence or want of application, finds himself unprepared to meet

this responsibility, or to adapt himself to these peculiarities of circumstances, he so far, whatever may be his activity, fails to perform the labor required at his hands.

This direction of our Lord has additional significancy as viewed in connection with his EXAMPLE, or the course pursued by him in the institution of the gospel ministry. From the company of his disciples, "he The Apostles set ordained twelve," whom he apart to the work of preparation. called apostles. It is interesting to observe the particular purpose for which they were at this time ordained. Was it that they might at once go forth and preach the gospel? This, it is true, is specified as the work to which their lives were ultimately to be devoted,—"that he might," i. e., whenever he should think proper, "send them forth to preach." It is equally true that he sent them forth for a brief period on a special mission, during his own public ministry.2 On this occasion, however, not only were their instructions specific as to the nature of their message, but their commission

<sup>&</sup>lt;sup>1</sup> Mark iii, 14.

<sup>&</sup>lt;sup>2</sup> Mark vi, 7.

was limited as to the field of their operation. They were not to "go into the way of the Gentiles, nor into any city of the Samaritans;" and as they went, they were to "preach, saying, The kingdom of heaven is at hand." Their mission was designed to answer a special purpose, and was of short continuance. It occupied, in the opinion of the best harmonists of the Gospels, less than two months. So slight was the interruption to their usual mode of life, that it is not taken into account by the apostle Peter in his allusion to the life of the apostles during this period, on the occasion of his proposing that one should be appointed in the place of Judas, to be a witness of the resurrection of Christ. Of the men from whom the selection was to be made, he thus speaks,—"men who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the same day in which he was taken up from us." 2 This constant attendance of the apostles upon the ministry of Christ during a period of several years, pre-

<sup>&</sup>lt;sup>1</sup> Mat. x, 5—7.

<sup>&</sup>lt;sup>2</sup> Acts i, 21, 22.

viously to receiving their final commission, is, when viewed simply as an historical fact, replete with instruction to the church in all ages. But you will observe, it is stated, that it was for this express purpose that they were thus early set apart to the apostleship. "He ordained twelve, THAT THEY MIGHT BE WITH This was the first and immediate object of their appointment,—that they might be with him to listen to his teaching, to witness his miracles, to imbibe his spirit, to have their habits of thought and feeling formed for his service, and their whole character and minds trained and educated for the important and responsible work which they were to be "sent forth" to perform. And, as if to make their education in the highest degree available for the purposes for which it was designed, he promised to send them, on the completion of their term of pupilage, the Holy Spirit, to "bring all things to their remembrance, whatsoever he had said unto them "2

The inference to be drawn from these facts is obvious. If a previous course of training

<sup>&</sup>lt;sup>1</sup> Mark iii, 14.

<sup>&</sup>lt;sup>2</sup> John xiv. 26.

was requisite in the case of the apostles of our Lord, who, in addition to this advantage, were to be endowed with special and miraculous gifts, is it not, so far as it can be secured by such means as are available, equally necessary, to say the least, in the case of those who enter the ministry at the present day? Had he designed that his ministers in proclaiming the message of the gospel, should rely chiefly on the aid of immediate and present impulses, would he have thus provided that even his apostles should enjoy the advantage of a "remembrance" of the things in which they had been previously instructed?

Is there nothing in these facts suggestive of the duty of the churches in their relation to the ministry? Is evidence that God has called an individual to preach the gospel, a sufficient reason for investing him at once with all the duties and responsibilities of the sacred office? Would it not accord much more nearly with the primitive pattern, as given by our Lord in the ordination of his apostles, were they to set him apart, if necessary, first of all, to the work of preparation? or were he vol-

untarily to place himself in circumstances where he might acquire the requisite knowledge and culture?

From the precepts and example of our Lord, we turn to the teaching of his apostles on this subject. And, first, we learn that an essential qualification in one who Qualifications for enters the sacred office, is "an the work of the ministry. aptness to teach," a requisition which, so far from being met in mere fluency of speech, or readiness to express one's thoughts,—thoughts which may possibly be of very little practical value,—has specific reference to ability or adaptation to act the part of a teacher or instructor in the truths of God's word. Again, we are taught, that it is incumbent on the minister of Christ to "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" 2 and that the things which have respect to the work of the ministry, are to be committed to "faithful men who shall be able to teach others also." 3 It is true, in none of these passages is the

<sup>&</sup>lt;sup>1</sup> 1 Tim. iii, 2. <sup>2</sup> 2 Tim. ii, 15. <sup>3</sup> 2 Tim. ii, 2.

amount of knowledge and cultivation requisite in the minister of the gospel, particularly indicated: nor is it necessary for the purpose for which they are here referred to, that it should be. It is sufficient that we know what kind of mental qualification is necessary to the successful prosecution of the minister's work. The extent to which it must be possessed, must be commensurate with his duty and responsibility in the situation which he occupies. He is to study or strive to possess himself of it in such degree, that, in whatever position he may be placed in the providence of God, he may be "a workman that needeth not to be ashamed."

There is a passage, however, in the apostolic writings, relating to the importance of a scriptural education for a minister of the gospel, which indicates with sufficient distinctness Ability to make the extent to which it may be "profitable" for him, to say the Scripture." least, to prosecute his efforts to attain it. The apostle, writing to one who had "learned" from him the things pertaining to the work of the ministry, says: "All Scrip-

ture is given by inspiration of God, and is profitable for doctrine [or teaching], for reproof, [including confutation of error by argument], for correction, for instruction [or education]4 in righteousness." Such being the ends to which the Scriptures may be made effective, on whom devolves the responsibility of seeing that they are applied to these purposes? Who is to engage in this work of "teaching" men the gospel, this "confutation" of their errors, this "correction" of their faults? By whom are they to be "educated in righteousness," under the influence of religious truth? This, we are taught, is the appropriate and special work of the Christian minister: and the Scriptures, the apostle tells us, are "profitable" in the respects indicated, to the very end of qualifying him for its successful performance; - "that the man of God may be perfect [or complete], thoroughly furnished unto all good works" required at his hands,

<sup>&</sup>lt;sup>1</sup> 2 Tim. iii, 16. <sup>2</sup> Compare Rom. xii, 7. <sup>3</sup> Comp. Job xxiii, 4; xxxii, 12; Tit. i, 9; John xvi, 8. <sup>4</sup> παιδια. Comp. Eph. vi, 4, where the term is rendered nurture. <sup>5</sup> Comp. 1 Tim. vi, 11; 1 Sam. ix, 6–14.

or, as an eminent commentator has paraphrased it, "for every good purpose which his ministry is intended to answer." For the purpose of this "thorough furnishing," no part of the Scripture is to be regarded as useless or unimportant. There is not a book in the sacred volume, a particular knowledge of which would not, in various respects, be profitable to the Christian preacher in the fulfillment of his ministry. There is not a department of writing, worthy of being "given by inspiration of God," whether of narrative, of argument, of poetry, of symbol, with which he should not seek to be acquainted. A "complete" equipment for his work, involves an ability on his part to make use for the purposes of the ministry, of "all Scripture." What, then, in the light of this testimony, is the part of those on whose minds has been impressed the duty of preaching the gospel, while yet they may be unable, perhaps, to give so much as a satisfactory exposition of a single chapter in either portion of the sacred volume? Shall they, while neglecting the means within their reach for acquiring the requisite knowledge, seek to become at once invested with all the prerogatives of the Christian ministry? Does not this allusion of the apostle to what is "profitable" in a "thorough furnishing" for the work, clearly point in a different direction? To what extent a preacher may innocently come short of this thorough preparation, especially when it is within his power to supply the deficiency, and, as the consequence, habitually omit in his ministrations much that might be "profitable" to his hearers, is a question which may be left to the decision of those severally to whom it relates.

But the teaching of the New Testament with regard to the importance of this special preparation, will, if possible, appear in a still stronger light, upon a more particular view of what is taught work to be pertus respecting the nature of the work to be performed. What is the minister of Christ required to do, in order that he may "make full proof of his ministry?" I refer not now specifically to the general duties pertaining to an "oversight" of the flock

of God and the interests of Zion; although these are of a nature to require that he who fills "the office of a bishop," should be, "not a novice," but a man of experience and ability. I refer more especially to what pertains to his ability to influence the minds of men by a presentation of the truth.

As a preacher it is his duty to "preach the gospel," to "PREACH THE WORD."

The preaching of the word.

It is for this purpose that he is "intrusted with the gospel."

As a preacher it is his duty to "preach the word."

It is incumbent on him to proclaim it, not by piecemeal or in isolated parts merely, but in all its fullness and richness of doctrine, of precept, of promise, of example,—in its various relations to God and his government,—in its applicability to man, with regard to his duty, his wants, his present and eternal interests. It is a "gospel" which has important relations to the Old Testament, as well as to the New,—which was "preached to Abraham," shadowed forth in the Mosaic law, sung in the Psalms of David, and "prophesied of" and

<sup>&</sup>lt;sup>1</sup> 1 Pet. v, 2; Heb. xiii, 17. <sup>2</sup> 1 Tim. iii, 6.

<sup>&</sup>lt;sup>3</sup> 1 Cor. ix, 14; 2 Tim. iv, 2. <sup>4</sup> 1 Thess. ii, 4.

symbolized by the succession of prophets, with whom "the testimony of Jesus was the spirit of prophecy." It is a gospel that is identified with all the narratives of our Lord and the writings of his apostles,—which finds the evidence of its truth and divine authority in the record of miracles, in the fulfillment of a series of prophecies extending through many centuries and presented in a great diversity of forms, as well as in its general harmony with the established facts of history and science.2 It is a "word" which is inseparable from the inspired history of God's dealings with men in every age, and every dispensation; -- whose sanctions, precepts, motives, illustrations of duty, of privilege, of danger, are to be drawn from every part of the inspired volume; "for whatsoever things were written aforetime, were written for our learning, that we through patience, and comfort of the Scriptures, might have hope" under the gospel. Such is the nature and extent of the Christian preacher's message. Will a few

<sup>&</sup>lt;sup>1</sup> Luke xxiv, 27. <sup>2</sup> Ps. xxxiii, 4.

<sup>&</sup>lt;sup>3</sup> Rom. xv, 4; 1 Cor. xi, 1—11.

irregular and superficial readings of that wondrous volume in which it is contained, suffice to give him an adequate knowledge of it? Will ability "rightly to divide," or skillfully to dispense this "word," so extensive and various in its exhibitions of "truth," be likely to be acquired without close and systematic and protracted study?

But in another view of the office of the ministry, it is appointed for "the edifying of the body of Christ," "THE PER-The perfecting of FECTING OF THE SAINTS." For the saints. this purpose he who sustains to the flock of God the relation of pastor, must, in order that he may be a "pastor after the heart of Jehovah," be able to "feed them with knowledge and understanding." 2 He must so dispense the word of truth that it shall meet their various wants, their numerous hindrances to "perfection," their cases of conscience, their peculiarities of mental constitution, of temper, of habit, of external circumstances. While he defends them, on the one hand, against the attacks of the "griev-

<sup>&</sup>lt;sup>1</sup> Eph. iv, 12.

<sup>&</sup>lt;sup>2</sup> Jer. iii, 15.

ous wolves" that are liable at any time to "enter in among them, not sparing the flock," he must, on the other, strive to bring them "in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." He must be prepared to "warn every man, and teach every man in all wisdom," that he may, if possible, "present every man perfect in Christ Jesus."

Again, according to Tit. i, 9, while he is to be "able to exhort" by the use of "sound doctrine,"—not to harangue the people merely, but in the use of appropriate confutation of arguments and considerations to error, and defence of the Gospress home the truth with ener-pel.

gy and effect upon their minds and hearts, 4—he must also, as a necessary qualification to his entering "the office of a bishop," "be able to CONVINCE THE GAINSAYERS," or more properly to "confute" them in their opposition to the truth. He must be able, within the sphere of his labors, to meet error in the various forms

<sup>&</sup>lt;sup>1</sup> Acts xx, 29. <sup>2</sup> Eph. iv, 11—13. <sup>3</sup> Col. i, 28.

<sup>&</sup>lt;sup>4</sup> Comp. Acts iv, 36; xi, 23; xv, 32; xx, 2.

which it assumes, to show its falsity, to expose the insufficiency or falacy of the arguments by which it is defended, and by a proper exhibition of the opposite truth, seek to apply the appropriate antidote to its baleful influence. In a word, he is, like the apostle to the Gentiles, "set for the DEFENCE OF THE GOS-He must be prepared, in connection with a distinct and effective announcement of its truths, to vindicate, as occasion requires, its claims, to defend it against the numerous and insidious attacks made upon it, urged at every point, and presented in every available form. A very important part of the work now required of the ministry, is the exposition and defence of a pure Christianity,—a Christianity historical, spiritual, scriptural,—in which the authority of the sacred Scriptures is properly regarded, and the vicarious work of Christ, and the life-giving influence of the Holy Spirit, are allowed to occupy each its proper place in the scheme of human redemption. Our danger at the present day arises not less from enemies who prefer a claim to

<sup>&</sup>lt;sup>1</sup> Phil. i, 17.

the Christian name, than from the advocates of an open infidelity. Attacks coming from the one source, as well as from the other, must be met by the force of truth brought into contact with the public mind through the agency of an earnest and able ministry. How important, then, that he who enters the ministry, should be, if possible, "thoroughly furnished" for his work; that he should be familiar with the facts by which in each case these attacks may be repelled; and that he know how to use them with propriety and effect. How important that he understand the true art of reasoning, of awakening conviction, of persuasion; that he be able to present truth in its most effective form, "commending himself," by his clearness of statement, his lucidness of proof, his directness of appeal, his earnestness, his whole demeanor and spirit, "to every man's conscience in the sight of God ."4

Such are the facts on the ground of which we maintain the exceeding desirableness of a

<sup>1</sup> Acts xxiv, 25. <sup>2</sup> Tit. i, 9. <sup>3</sup> 2 Cor. v, 11. <sup>4</sup> 2 Cor. iv, 2.

theological education for the minister of the gospel. And by a theological education, while we refer more particularly to the branches of knowledge and culture which have specific reference to the work of the ministry, we mean in general whatever is necessary to prepare him to exhibit the truth with propriety and effectiveness, and to constitute him, in the position which he is called to fill, an "able minister of the New Testament." He who can honestly maintain that the Christian minister, especially at the present day, does not need the kind of education which has been indicated; or that he is justified in neglecting the means within his reach for acquiring it, must have exceedingly meager and inadequate views of the nature of the work to be performed, as well as of the power and insidiousness of the influences to be resisted. Far better might the lawyer or the physician enter the public service without an education in the branches of his profession.

what a theological education includes. The Bible is the great text book of the Christian preacher. How important that he know how to interpret it

aright,—that he understand correctly its teachings, its language, its facts, its methods of presenting truth, the structure and relations of its parts, and the art of bringing out and exhibiting its meaning. The doctrines of theology constitute the system of truth which he is to teach. How important that he have a distinct apprehension of their nature, of the proof, scriptural and general, by which they are established, of their applicability to the case of men, of their relation to each other as parts of a general system, as well as to the facts and principles of natural and mental science. This system of truth, since its first promulgation in its fullness by Christ and his apostles, has had a history. It has encountered opposition in the form of errors, corruptions, abuses, civil and ecclesiastical proscriptions; while it has itself been an ever present leaven in the corrupt mass of humanity, gradually preparing the way for the introduction of the latter day of glory. How desirable that the gospel minister should understand this history, at least so far as to enable him to meet to the best advantage similar errors, corruptions and

abuses, which he is liable to meet at every point in the fulfillment of his ministry, and to derive from it instructive lessons for the warning or encouragement of those over whom he is "set as a watchman." Again, this truth must, by the Christian pastor, be brought into contact with the minds of men at a great variety of points, in connection with the duties of the pastorate. It must, above all, be proclaimed with clearness and effect from the pulpit. How necessary, therefore, that, while he understand distinctly what is required of him in the general pastoral relation, he be acquainted with the specific work of preaching,—that he be able, as a scribe instructed unto the kingdom of heaven, to "bring out of his treasure things new and old;" that he know how to present truth in respect to analysis, arrangement, description, proof, discussion, illustration, appeal, in such a manner as to secure the attention of his hearers, and make the most favorable impression on their minds.1

Such, in brief, is the kind of preparation

See Notes C and D.

which we regard as needed by the minister of the gospel, and which it is the object of a theological education to supply. Is there a department of study embraced in this representation, that is superfluous to the end proposed? Ought anything short of an education in these several branches of knowledge, to be sought by him who would prove himself "a workman that needeth not to be ashamed, rightly dividing the word of truth?" extent to which this education By whom a theoshall in each case be pursued, logical education should be sought. must, of course, depend very much on the age, the relations, or the circumstances of him who is called to the work of the ministry. We would guard against any representation which might tend to discourage those whose opportunities for preparation are limited, from availing themselves of the proffered means for acquiring the requisite knowledge, to the extent of their ability. Our systems of theological education should present facilities for "education in the Holy Scriptures and in other branches of know-

ledge," to all who are desirous of "qualifying themselves in a more eminent degree for the great work of ministerial labor," whether they be those "already in the ministry," or those who "give evidence of a call from God, and are approved for the ministry." They should aim at the highest practicable improvement of the ministry as such. They ought not by any unnecessary restrictions, either in their plan, or their practical working, to leave the inference to be drawn, that there are many in the ministry to whom their advantages are impossible. Nor, on the other hand, ought these advantages to be to any who may be benefited thereby, a matter of indifference. The great demand of the present day, as it respects the ministry, is for educated men imbued with the spirit of the Master, men fully instructed unto the kingdom of heaven. and consecrated to the work of resisting the powers of evil, and "persuading" men to be "reconciled to God."2

And for whom is such a ministry to be sought? In order that we may properly

<sup>&</sup>lt;sup>1</sup> See Note F.

<sup>&</sup>lt;sup>2</sup> 2 Cor. v, 11, 20.

appreciate the importance of the enterprise in which we are engaged, we should be careful that we do not misapprehend or overlook the magnitude and importance of the object to be accomplished. It is an enter
The missionary prise which, while it contemplates a supply for the churches

at home of able and efficient pastors, is also, in another aspect of it, essentially missionary in its character. Its specific object is to aid in securing an efficient ministry for the world; to qualify "laborers" to go forth into the great harvest field without distinction of people or country. Indeed, it should be the aim, that, not a select few merely, but that all who enjoy its advantages of education may be missionaries in the best and truest sense of that term; that imbued with the spirit of the Master and his apostles, they may, regardless of ease or worldly emolument, be prepared to labor for the great purposes of the ministry, in whatever way, and at whatever point, the Lord of the harvest shall in his providence designate. This should be regarded as an essential part of the preparation

which is requisite for the work of the ministry. Hence in all arrangements for mental culture which are adopted in connection with our systems of ministerial education, regard should be had to the influences which legitimately tend to affect the *spirit*, or mould the religious character of the student. You will allow me, in conclusion, to call attention to two or three suggestions in illustration of this thought.

One important point in a theological educa-Theological edu- tion is the cultivation by the cation in its relastudent of a spirit which will tion to the spirit to be cultivated. prepare him the most fully for sympathy and co-operation with his brethren in the ministry. Whatever tends legitimately to promote among students an exclusiveness of spirit or sympathy, or an unhallowed rivalship of interest,—whatever is adapted to place brethren in an attitude toward each other, which it would be dangerous or unbecoming for them to assume in their relations as pastors or missionaries, or to interrupt or to check, even in the slightest degree, the warm

<sup>1</sup> See Note G.

current of Christian affection and sympathy, is entirely apart from the appropriate means of ministerial culture. Arrangements for mental improvement of the tendency here indicated, by whatever considerations they may be recommended, have properly no place in a system of education designed for candidates for the ministry. Their relations to each other in all respects, their habits of intercourse, as well as the motives by which they are excited to mental exertion, should be in perfect harmony with the nature of the work to which they have consecrated their lives, and such as will tend directly to foster and strengthen the spirit which it is desirable they should carry with them to its performance. The Seminary should be a school where may be learned the duties devolving on the ministry, not in the pastoral relation and the pulpit merely, but in their relation to each other, where the spirit of the new commandment of the gospel may be exemplified in all its loveliness and applicability to the relations of Christians.

Such an education, it cannot be doubted,

would do much toward increasing the power of the ministry, by the direct and reflex influence of a hearty co-operation in the numerous and diversified spheres of labor which they are called to fill. I do not overlook the fact that this is a result which pertains rather to the general influences which are incidental to a system of education, than to any express provisional arrangement. And yet much may be done directly toward promoting the result, by those on whom devolves the responsibility of the adoption and regulation of such a system, by guarding it against the operation of causes which tend to the opposite result, as well as by attaching to the cultivation of this spirit, so closely connected with the highest efficiency of the ministry, an importance corresponding to its nature and influence. These suggestions, I am happy to know, are in entire harmony with the spirit of the resolution relating to the general cultivation of piety, which was adopted at the organization of the Education Society in 1834: "Resolved, That in ministerial education it should be a primary object to promote growth in grace and knowledge of Christ; and that to do this effectually, prayer and habitual devotion are indispensable." May the sentiment of this resolution ever control and characterize the enterprise which the Society has originated. May its managers ever regard the result indicated as one to be kept distinctly and prominently in view in all their educational arrangements.

Again, every system of theological education should aim at promoting in the student a practical sympathy with the Practical symwork to which he has devoted pathy with the work of the minhis life, while he is, at the same istry. time, acquiring an aptitude for its performance. His great object during his course of study is preparation for the future labors of the minis-Hence it is suitable that he should be free from the responsibilities and cares incident to the pastoral charge of a church, even if he were in other respects prepared for the task. He should be able, under the guidance of suitable instruction, to devote himself, without interruption or distraction, to the acquisition of the knowledge and culture that he needs. And yet, by frequent and systematic efforts to communicate the truth of the gospel to the minds of men, he should keep his heart in constant and practical sympathy with the world,—with its wants, its misery, its claims on his benevolence and labors. In a word, he should be continually cultivating a love for his work, not as it presents itself to his view in prospect merely, but as an actual, present exercise.

Such, it is hoped, will be the result of our efforts to promote the education of the ministry in connection with this Seminary. Located, as it is, in the immediate vicinity of the great metropolis of the west, it is hoped its students, in view of the extensive and interesting field of labor, which is ever open before them, will become, even during their course of study, worthy examples of a practical missionary zeal.

# APPENDIX.

## NOTE A.

ORIGIN OF THE FAIRMOUNT THEOLOGICAL SEMINARY.

THE NORTH-WESTERN BAPTIST CONVENTION.

At the session of the "North-Western Convention" held Oct. 31st, and Nov. 1st and 2d, 1849, Ministerial Education "constituted the prominent topic of consideration;" although Committees appointed by the Convention on each of the following subjects, Foreign Missions, Home Missions, Bible cause, Book and Tract circulation, and Periodicals, presented reports, which were accompanied with interesting addresses from returned missionaries and others. The Committee on Ministerial Education consisted of E. Thresher, S. Bailey, T. R. Cressy, J. Stevens, Wm. Brand, J. A. B. Stone, J. Hall, D. Shepardson, S. B. Page, E. G. Robinson, N. N. Wood, E. D. Owen, A. H. Dunlevy.

This committee after consultation reported the following resolutions, which after having been discussed by the brethren composing the Convention, in "Committee of the Whole," were recommended to the Convention for adoption. "The question being then put, Shall the resolutions pass?—the Convention decided the question affirmatively by a unanimous vote."

- "1. Resolved, That this Convention cherish a deep conviction of the importance of theological learning; of an increase of intellectual and moral power in our ministry; of an increase of such power as can be hoped for only as the result of education.
- "2. Resolved, That in the opinion of this Convention there ought to be established, at the earliest practicable moment, an institution in Cincinnati or its immediate vicinity, whose exclusive object shall be the education of approved ministers of the gospel.
- "3. Resolved, That this Convention earnestly request the Western Baptist Education Society to take immediate and efficient measures to carry the second resolution above expressed into effect.
- "4. Resolved, That this Convention recommend to the Western Baptist Education Society, that the thirty acres of land offered by the Fairmount Land Company, and already accepted by the Executive Committee of the Education Society for an institution of learning, be improved as the location of the institution recommended in the second resolution reported by this committee, and adopted by this Convention.
- "5. Resolved, That we recommend to the Executive Committee of the Education Society to take immediate measures to raise, by subscription and dona-

tion, the sum of Fifty Thousand Dollars, as a suitable endowment for carrying the proposed Theological Institution into successful operation."

Another resolution adopted by the Convention related to the propriety of an "equitable division of the property held by the Western Baptist Theological Institute" at Covington.\*

The meeting of the Convention as a whole was one of exceeding interest. The Western Christian Journal referring to a visit of the Convention to Fairmount on the second day of the meeting, says:—
"The Convention at 2 o'clock P. M., started in omnibuses to visit the proposed location for the Seminary on Fairmount. The day was remarkably fine; all were delighted with the ride. When the summit was ascended, and the prospect broke upon the view, all were charmed. In the southeast lay the city sleeping in the valley; over the river was discovered, through the haze, Covington Seminary; in front, the hills north of Cincinnati, with Mill Creek in the valley between, the thoroughfare of the Hamilton

<sup>\*</sup> It ought, perhaps, to be remarked, that this proposition was not acceded to by those who at this time held possession of the property. The Education Society was accordingly shut up to the necessity of prosecuting the plan for endowment recommended in the fifth resolution reported by the committee. The Institute at Covington, however, having been subsequently, by order of the Court, restored to the original body of Trustees, the proposition to divide the property equally between the North and South, after the payment of the debts, was renewed and accepted.

Railroad and Pike; in the rear, a rolling plateau. As one looked forward and contemplated the time when this entire region would be peopled with a teeming population, he could not but be grateful for the providence which had directed the Baptists of the Northwest to this favored spot. We have rarely in our lives enjoyed a more delightful trip. It was a day memorable in the history of North-Western Baptists."

From the Journal's report of the remarks made by brethren approving the object,—among whom were Alfred Bennett of N. Y., Nathaniel Colver of Boston, and T. R. Cressy, Wm. Brand, S. Bailey, J. Hall, E. G. Robinson, E. Thresher, J. Stevens, S. B. Page, and other esteemed brethren, from different parts of the Northwest,—we insert a few brief extracts relating chiefly to the *location* of the proposed Institution.

- "E. Thresher of Dayton The peculiarity of our position compels us to rise and build, or we shall suffer. There is no more favorable point west of the Alleghanies, than the vicinity of Cincinnati, for an Institution."
- "E. G. Robinson—We recently had twelve young men in Ohio, Indiana and Illinois, desirous of a theological training, who are now scattered for want of a seminary. Very few young men, who go East for their education, will return, unless they are very conscientious."
  - "Pres. Bailey remarked-Why establish a Theo-

logical Seminary in Cincinnati or vicinity? 1. Because Cincinnati is the great commercial emporium of the West,—distinguished for the resources and the number of Baptists—the Miami, the richest valley in the world, pours its treasures into its lap. More will be done for an institution of learning by those who live in its immediate vicinity, than by those remote." "Cincinnati is accessible to Indiana and Illinois as well as to Ohio—now only twenty hours distant from Franklin College,—soon destined to be only four."

"T. R. Cressy of Indiana, was astonished at the unanimity that prevailed on this subject, even in Southern Illinois. Indiana is not so far off from Cincinnati as Ohio—there is not five miles difference between the distance from Indianapolis, the capital of Indiana, and that of Columbus."

The editor of the Journal, in concluding his report of the meeting, says: "Thus closes a hurried report of one of the most memorable meetings that have ever transpired in the West. The sentiment and action were united, harmonious. A deep spirit of supreme dependence on God, seemed to pervade every meeting, and every heart. There was much prayer. October 31st, and November 1st and 2d, will be memorable days in the history of the Baptist denomination in the Northwest. Especially will that hour be remembered, when the Convention stood upon the apex of Fairmount. He that has a hand or heart in the prosecution of this enterprise, may at this time, and shall ever hereafter, feel grateful to God for the priv-

ilege. There are epochs in every man's life-in the history of every denomination. We can never have a proper conception of the results that will flow from our most trivial actions. But we cannot be deceived with regard to the results that spring from great enterprises. Let one stand on the summit of Fairmount-let him realize that there is beneath him a population of 125,000 [now 180,000]—let him recollect the empires of which Cincinnati will be for ages the great commercial emporium-let him consider the relative position of the Cincinnati section to Ohio,—the West—the East, \* then he can have some adequate conception of the magnitude of the enterprise in laying the foundations of a great central Theological Seminary for the region of the Northwest. It is done."

It may not, perhaps, be amiss to remark, in this connection, that, while the Constitution of the Western Baptist Education Society as originally adopted in 1834, proposed, that "a foundation should early be laid for a theological institution of high character adapted to the wants of the denomination, and in its provisions, fitted to keep pace with its progress," and while it empowered the Society "to take measures for establishing the Theological Institution contemplated by a resolution of the Convention of Western Baptists of Cincinnati, November 10th, 1834, and in case of the success of such measures,—to determine the location, character and general principles of the

institution, and also to appoint its first Trustees and Instructor or Instructors, and fix the tenure of their offices," it, nevertheless, contemplated that the Society, as "an association for the promotion of ministerial education," should exist "in addition" to this and all other institutions of learning, and be "distinct and separate from them all in its action."

#### NOTE B.

THE PROGRESS OF THE SEMINARY, AS A GROUND OF ENCOURAGEMENT WITH REGARD TO THE FUTURE.

THE progress of the Institution during the time it has been in operation, has been, especially in view of the causes of hindrance which have existed, of the most gratifying nature, and such as to afford abundant encouragement and promise with regard to the future. Respectable classes have been organized with each successive year, and without any interruption have been brought regularly through their course of study to an honorable graduation. The number of graduates, and of those preparing for graduation, is believed to be quite as great as could have been expected in the case of any institution commencing operations with general arrangements and prospects similar to those which attended the opening of this school; and this, notwithstanding there has been, during the entire period in which it has been in operation, a variety of independent, and to a great extent, unforeseen causes, which have operated strongly against an increase to the number of its students.

- 1. The embarrassments attending the pecuniary matters of the Trustees have prevented them from carrying into effect the arrangement with which the school was opened, for the appointment of additional instructors after the first year. As the consequence, the whole work of instruction for the theological classes has come on a single individual. This fact alone, under ordinary circumstances, would have occasioned an interruption in the course of study, and have wholly broken up the classes before their graduation. And nothing but an amount of application and labor in the work of instruction, altogether disproportionate to the provision made for its performance, could have prevented such a result.
- 2. The Seminary has lacked the system of agency by which the interests of other similar Institutions have in the meantime been promoted, designed especially to gather in students, by seeking out those in circumstances to enable them to pursue a theological course of study, and, by means of correspondence or personal interviews, directing their attention to the Seminary, and preparing the way for their entering it. The agency which, during a portion of the time, has been employed by the Education Society, has been devoted for the most part to the collection of funds, and the promotion of the general purposes of that organization. An agency in behalf of the Seminary, not only more constant and permanent,

but of the specific character indicated above, such as is enjoyed by other similar Institutions, would, it cannot be doubted, have contributed in a very important degree to its prosperity. It has suffered for the lack of it.

- 3. Added to this is the fact, that, during the negotiations incident to a division of the property of the Covington Institute, the creation of a new Board, the transfer of the property together with the Seminary to that body, and the provisions necessary to be made for meeting the terms of the compact, by which the heavy indebtedness of the Institute was first of all to be provided for, and all this at a time of severe pressure in the monetary affairs of the public,—the time of the Trustees, during most of the period, has been almost entirely occupied at their meetings, with matters pertaining to the funds committed to their charge. Attention has proportionably been withdrawn from arrangements designed to promote the immediate and present prosperity of the school, by seeking an increase to the number of its students.
- 4. During the entire period that the Seminary has been in operation, the Baptist Colleges in the Northwest, nearest its seat, and on which it was contemplated in its origin it would chiefly depend for students, have been in a gradual process of recovery from a previous state of depression; so that during a portion of the time they have sent out no graduates of any description; while the majority of the very few who have more recently been graduated, have not

had the ministry in view. During the three years that the Covington Institute was in operation, previous to the resignation of Dr. Pattison and Prof. Robinson, twothirds of the whole number of graduates connected with the several classes, were from Granville College. During the three years and a half since the opening of this Seminary, the College, in consequence of the suspension of its operations in 1852, has not graduated a single student who has had the work of the ministry in view; and, of course, it has supplied none to the Seminary. This difference in the circumstances pertaining to the two Institutions, will readily be appreciated. Let the number of students from Granville College who were connected with the Covington Institute from 1845 to 1848, be taken from the whole number who were in attendance from the North-Western States, and the number would be reduced to one half. The Seminary, so far as it naturally relies on the Colleges for a supply of students, cannot, of course, unless they are supplied from this source, be held responsible for their theological education. It may be hoped, however, that with the increasing numbers in the graduating classes of these Institutions, this difficulty will in a measure be relieved, i. e., provided the Seminary can enjoy the co-operation from this source, which was anticipated for it when the plan for its organization was agreed upon at the North-Western Convention in 1849.

5. During the season of depression, referred to above, to which our western colleges were subjected,—

one of which, upon the resignation of its officers, and the decision to prosecute measures to secure an endowment, entirely suspended, for a season, its operations,—a very considerable number of young men preparing for the ministry connected with the several classes, as well as others who would otherwise have naturally entered, resorted to Eastern institutions to prosecute their studies; and upon completing their collegiate course, they have very naturally, and almost of necessity, through the force of associations formed, and the influence of respected teachers, remained to pursue their theological education at the same place, in connection with their former associates. Nothing less than this could have been expected. And the example and influence of the brethren thus related, can hardly fail to be felt powerfully in turning the attention of their acquaintance in the same direction, and will doubtless continue to affect, in various ways, our educational operations and interests in the West, for years to come.

6. It is stated that the number of young men belonging to our Western churches, who are known to have their attention directed to the ministry, is at present very considerably less than at some former periods. In 1842, the year in which the writer entered upon his labors as pastor of the church at Granville, Ohio, there were connected with the College located at that point, "more than forty young men who were understood to have the work of the ministry distinctly in view." The diminution has,

to a great extent, been in proportion to a decrease in the means employed to promote in the churches a direct and present interest in the work of supplying for the world an efficient ministry. Especially have the closing of the theological school, as originally organized, at Covington, and not long after, the suspension of operations at Granville, contributed to this result. The attention of the friends of ministerial education has thereby been turned more especially to the matter of making pecuniary provision for the future, rather than to the work of keeping up and fostering in the churches that spirit without which a large increase to the number of the ministry cannot be expected.\* If a suitable agency could at this time be put into the field, to visit the churches, and urge upon their attention the claims of the object, to endeavor to awaken among them a more general spirit of prayer for an increase of "laborers," seek out those on whose minds has been impressed a conviction of duty with regard to preaching the gospel,

<sup>\*</sup> Perhaps the small number of students who were in attendance at the Western Baptist Theological Institute, from the South-Western States, during the eight years in which it was under their exclusive control, should be received as additional proof of a diminution of interest in the cause of ministerial education, among the churches of the West. The average number who were in the regular course of theological study, and that during aperiod when the colleges of the Southwest were in successful operation, is believed not to have been one fourth the number of those who have enjoyed similar advantages in connection with this Seminary.

and put them, if advisable, in the way of securing the requisite preparation,—an agency qualified to present the subject in all its magnitude and importance, in view of the relations of an efficient ministry to the highest interests of Zion,—it cannot be doubted it would be followed by the happiest results. In the opinion of the writer there are few things pertaining to the means adapted to promote the end desired, which are at the present time more imperatively demanded.

Other influences might be mentioned, which have operated in the same direction. But these which have been enumerated, each one of which is strongly marked, and of a nature to be easily appreciated, will suffice abundantly to justify the remark, with which this article was commenced, that the progress of the Seminary thus far has been of the most gratifying nature, and such as to afford abundant encouragement and promise with regard to the future. These causes of hindrance have been felt most keenly in their influence, by those on whom has devolved the responsibility of sustaining the school; and nothing but confidence in God could have inspired the courage sufficient to induce the labor which has been requisite to attain the result which has been reached. Against their combined influence the Seminary has not only been kept in operation and sustained in all its departments, without interruption in its course of theological study, or in the organization of its classes, but it has from the time it was opened,

been gradually increasing in the number of those permanently connected with its theological classes, and in the interest felt by its students in the studies pursued. The average number who have graduated from the regular course of study, since its first class completed its course, has been equal to the average number in one of the oldest Theological Seminaries in the country, during a recent period of five years; while the number who during three years have entered on such a course is greater than the number who entered a similar course in the same Institution, during a period of equal extent. Indeed, the whole number either holding a connection with the theological classes of the Seminary, or who have during the year enjoyed the benefit of theological instruction, is not less than the number who were connected with the theological classes at Covington in 1847-48.

These facts are mentioned simply as a ground of encouragement and hope with regard to the future. With the additional appointments to the faculty of instruction, which it is expected will soon be made, it is hoped the friends of ministerial education in the Northwest will, in view of the success which has attended the Seminary thus far, find fresh occasion to rally around it, and unite their efforts in its support; especially in consideration of the various influences which are to be striven against in accomplishing the purpose originally had in view. This purpose ought to be no less dear to the friends of Zion now, than in 1833 and '49. We cannot safely overlook or dis-

regard the causes affecting our educational interests which have been enumerated. It is important that in their operation and influence they be well understood and appreciated. And it is for this purpose mainly that attention has been called to them in this article. Our efforts must hereafter be conducted in view of them. They must, by the use of appropriate means, be met, and resisted, and, as far as possible, overcome. And to this end, it is exceedingly desirable that there should be union of earnest and persevering effort among the friends of the cause, within the field of our operation.

#### NOTE C.

### REGULAR COURSE OF INSTRUCTION IN THE SEMINARY

It was the original design of the Education Society, as is expressed in the Reports of the Board for 1852 and '53, that the regular Course of Instruction should embrace "all the branches of theological learning usually taught in Theological Seminaries, including Biblical Literature and Interpretation, Biblical and Pastoral Theology, Homiletics, or the composition and delivery of Sermons, and Ecclesiastical History"—"designed for graduates of colleges and others whose attainments may enable them to prosecute such a course successfully." It has been in accordance with this design that the school has been organized. It is true the pecuniary embarrassments of the Board have prevented them from appointing

as yet the number of theological instructors originally contemplated, a lack which it is expected they will at an early period take measures to supply. In the meantime, there has been no disposition to circumscribe or to change the contemplated course of study. We here insert, with a few slight alterations, an extract from the last Catalogue of the Seminary, relating to the course of study which has thus far been pursued by the several classes, and which may serve as a proof that the original design of the Board has been kept steadily in view, as well as to indicate to what extent it has been carried out in the case of those who have graduated. The catalogue of studies, it will be perceived, is not one indicative merely of the general branches within the range of which instruction is supposed to be restricted, and from which an instructor may make a selection for a given class. It is an exhibition of what has actually been accomplished by the student. The range of studies indicated, it is believed, is as extensive, and the number of exercises as great, unless a slight exception should be made in the department of Ecclesiastical History,\* as is usual in the case of any single class in our The-

<sup>\*</sup>In the course in Ecclesiastical History, as indicated on pages 75, 76 and 79, it has been the aim to make the student familiar with the guiding facts in the history of Christianity, and to illustrate fully the manner of successfully prosecuting investigation with regard to the several subjects belonging to this department of study.

ological Seminaries, during a course of two years. As many hours, it is believed, have been spent by each class in the exercises of the lecture room. And it is due the excellent brethren who have pursued the course, to say, that they have evinced an interest in their studies and investigations, which has been in the highest degree gratifying. The result, of course, has been attained only by an amount of labor and application in the work of instruction, which would not, under other circumstances, have been undertaken: and in a few instances there has been a slight change in the order of taking up the several studies; so that both classes have been enabled to attend the same exercise. The chief reason for introducing the extract in this place is suggested by its introductory paragraph.

### COURSE OF INSTRUCTION.

"Particulars with regard to the Course of Instruction as at present pursued, together with some other items of information not noticed above, may be learned from the Report of the Faculty for the year ending June 20th, 1855, the substance of which, in accordance with a suggestion of the Executive Committee, and as a means of meeting inquiries which are frequently made, which could not so easily be met in any other way, is here inserted.

'The Junior and Senior classes organized at the reopening of the Seminary on the 14th of September, have pursued, under Professor Turney, the studies of the course, without interruption during the year.

The studies of the Junior class have been as follows:

## STUDIES OF THE JUNIOR CLASS.

IN HEBREW,

A DAILY EXERCISE during five months, and a weekly exercise during the remainder of the year, have been devoted to an examination of the elements and principles of the language—Gesenius' Hebrew Grammar being chiefly used as a text-book—and to the critical reading of several chapters in the Hebrew Bible. [The daily exercise is at present extended through the year.]

#### IN BIBLICAL INTERPRETATION,

Two daily exercises have been had during the year, embracing a course of lectures and recitations on the following subjects:

THE PRINCIPLES OF INTERPRETATION, in their application to the various kinds of composition adopted by the sacred writers, with criticisms on the notes of Ernesti, Carson and others—together with an examination of the general character of the sacred writings.

IN THE NEW TESTAMENT, an examination of the character of the Greek of the New Testament.

An extended Exegetical Examination of the Epistle to the Romans.

General Exposition of the Epistle of James, and of the Epistle to the Galatians.

Introduction to each of the Epistles of Paul with respect to occasion and circumstances of composition, contents, style of argument, etc.; together with the Chronology and History of the Acts of the Apostles.

Introduction to each of the Gospels with respect to design, style, manner of narrating facts, etc.

Examination of the Gospels in harmony, with an exposition of important passages selected from each.

IN THE OLD TESTAMENT,—in addition to the exercises in the critical reading of the Hebrew noticed above—the History of the Hebrew language in the different stages of its development.

Exposition of important passages selected from Isaiah, Jeremiah, Daniel, Zechariah, and Malachi, of several of the Messianic Psalms, and of the first chapter of Genesis.

Particular Introduction to each of the Prophetical books,—together with the Chronology and History of the Israelitish nation, and Biblical Antiquities.

## IN ECCLESIASTICAL HISTORY,

Lectures have been delivered, and recitations had on the state of the Church, external and internal, during the first four centuries. In the instruction in this department the method adopted in the textbooks, by which the events or facts pertaining to each century, or particular period, are considered by themselves, has not been adhered to. After an examination of the external history of the Church in its relations to the Roman government, and of the

authorities to be relied on for testimony, the facts relating to each usage or opinion have, in connection with passing allusions to their cotemporaneous relations, been traced on separately and uninterruptedly from the apostolic age to the close of the fourth century.

## STUDIES OF THE SENIOR CLASS.

IN THEOLOGY,

Daily lectures have been delivered on the following subjects:

The Importance of Theology, and divisions of the subject—Sources of Theological knowledge—Nature and sources of evidence—Characteristic properties of mind and matter.

Proofs of the existence of God, metaphysical and general—Evidences of Divine Revelation, including an examination into the Genuineness of the sacred writings—their Credibility—Credibility of the Christian miracles—Evidence from prophecy, and the Inspiration of the Scriptures.

Attributes of God — His Eternity, Spirituality, Power, Omniscience, Wisdom, Goodness, Holiness, Truth, Immutability.

Creation and primitive state of Man, and his relation to his posterity—The Fall and its consequences—Present condition of Man—His relation to the government of God—The doctrine of Human Depravity—Nature and desert of sin—Necessity of a remedial scheme, and the purpose of God respecting it.

The Agency involved in the work of redemption—Doctrine of Christ's Humanity—His Divinity—Union of the two natures in one person—Personality and Divinity of the Holy Spirit—General doctrine of the Trinity.

The Work of Christ—His vicarious sacrifice, with the general doctrine of the Atonement, its nature, its design, its extent—The Obedience of Christ— His Resurrection, Exaltation, Intercession, and the relation of each to the work of redemption.

The Work of Redemption in its relation to the experience of the believer—The doctrine of Regeneration, of Faith, of Repentance, and their relation to each other—The believer's union with Christ—His justification—Adoption—Growth and perfection in holiness—Perseverance in a state of grace—Reception to heaven at death—Resurrection of the body—Final state.

Judgment and Destiny of the wicked, and the general doctrine of Future Punishment.

The kingdom of Christ—Its relation to the Patriarchal and Mosaic dispensations—Its ultimate extension throughout the earth—Its termination on the earth, or the second coming of Christ—His Kingdom in its internal nature and membership—Its external organization, or the Christian Church—Its membership—Its general polity and government—The office of the ministry—The Ordinances of the Gospel—Baptism, its design, subjects, form—The Lord's Sup-

per, its design, and prerequisites — The Christian Sabbath.

Each of these subjects has been discussed by means of written lectures, accompanied with oral remarks and illustrations, and daily reviews and recitations on the part of the class. In one part of the course recitations were also had in Paley's Natural Theology, parts of Butler's Analogy, and Wilson's Evidences of Christianity.

## IN BIBLICAL INTERPRETATION,

The class have examined the argumentative portion of the Epistle to the Galatians, parts of the Gospels in harmony, and several of the Messianic prophecies.

#### IN HOMILETICS AND PASTORAL DUTIES,

A course of daily exercises has been had, conducted partly by means of oral and written lectures, and partly by recitations in Porter's Lectures on Homiletics and Pulpit Eloquence, and Vinet's Pastoral Theology. [In these exercises as at present conducted, extending as they do through the year, frequent use is also made of Ripley's Sacred Rhetoric, Baxter's Evangelical Pastor, and other standard authors.]

A Weekly Exercise in which the members of both classes have participated, has also been had during the greater part of the year, in the reading and criticism of Sermons and plans of sermons, and in Elocution with special reference to the exercises of the pulpit.'

#### ECCLESIASTICAL HISTORY.

In addition to the foregoing list of studies for the Senior class, the course, as at present pursued, embraces an examination of the history of Christianity from the fourth to the seventeenth century."

#### NOTE D.

CHARACTERISTICS OF THE SYSTEM OF EDUCATION ADOPTED.

WE insert at this point the substance of an article published in the New York Examiner of December 27th, 1855, the occasion of which is sufficiently apparent from the article. The statements contained in it with regard to facilities afforded for the instruction of "men of different degrees of preparation," will, perhaps, be serviceable chiefly to those who,-from representations similar to that referred to in the article, -may have received the impression that the comparatively small number of students in a Theological Seminary who may at any time be pursuing a partial course, must necessarily be owing to some defect in the arrangements for instruction which are adopted. It will doubtless always be true that the great majority of those who enter upon a theological course of study in connection with our Seminaries, will be either graduates of Colleges, or those whose attainments will enable them to pursue their studies successfully along with graduates. Such has been the case in the

history of this Institution; nor do we apprehend that there will be in this respect any essential change in future. With the exception of three or four temporary students, more than four-fifths of the whole number who either have held or now hold a connection with the theological classes have entered upon the regular course, a very fair proportion of whom have been graduates of Colleges. Of the seven belonging to the two classes which have already graduated, all were students in the regular course, who had prosecuted their preparatory studies at different institutions as indicated in the Catalogue. And yet every facility has been extended to students of a different class for enjoying the advantages of theological instruction which the Seminary affords; nor has there been any lack of attention to their "wants," in cases where they have chosen to avail themselves of these advantages. It is true those who have been in circumstances to enable them to acquire the preparation necessary to qualify them to pursue the regular course of study, have been encouraged to do so. And such, we apprehend, will ever be found to be the spirit prevailing in any well organized and efficient Theological Institution. Would it contribute to the greatest efficiency of the ministry, were it otherwise?

Nor, again, is anything in the subjoined article intended to indicate the *relative* importance attached in the system of education adopted, to any particular branch of study. The writer does not hesitate to express his opinion that the course which will, at least

in most cases, be found most serviceable to the theological student, is one in which prominence is given to those branches of study which have special reference to the language and interpretation of the Holy Scriptures, and the doctrines of Theology; at least so far as it respects the proportion of time to be spent in their examination. And yet these ought not to be pursued to the omission or neglect of the other departments of study usually embraced in a theological course. It is especially important that the student learn how to use for the purposes of the ministry, and to the best advantage, the knowledge which he acquires in all the departments of study. The views of different individuals with regard to the degree of attention which should be given to exercises belonging to the general department of Homiletics, will depend greatly on the importance attached to effectiveness in the manner of presenting truth to the minds of men. That its claims to attention are such as to warrant its being made a distinct department of study, demanding a special course of lectures and exercises, is, we think, perfectly obvious. But in addition to this, much may be gained by the student, by its being kept continually in view throughout his entire course. Many of the topics coming under consideration will be examined with additional interest, as well as thoroughness and accuracy, if he is taught to examine them, that is, as far as may be deemed practicable, with reference to the use which may be made of them in the active duties of the ministry; so that the

attention given to this department of study, instead of being a hindrance, may actually be an assistance to him in his investigations in other branches of knowledge.

It is not suggested that the arrangement adopted in connection with this Seminary for the promotion of this object, is intrinsically the best. It is one, however, which the writer has found eminently successful; nor does he perceive how in its essential features it could be improved. The ability on the part of the student to use his knowledge readily and effectively, without being driven, on the one hand, to the necessity of delivering his sermons memoriter, or being compelled, on the other, to rely too exclusively on his manuscript, will, we presume, be readily admitted to be an advantage to him in fulfilling the duties of the ministry. Although it will be acquired in unequal degrees by different individuals, it may, we believe, by suitable training, be acquired to a greater or less extent by all.

## "THEOLOGICAL EDUCATION.

## 'Our Theological Seminaries.'

The writer of "Notes on the Principles and Practice of the Baptist Churches," in his number for November 29th, has this remark: "I may, perhaps, be permitted to say a word respecting our Theological Seminaries. They are all fashioned after the same model, the Seminary at Andover." And then, as

indicating in what particulars he considers this model defective, he asks, "Could they not so arrange their instruction as to render it scryiceable to men of different degrees of preparation?"-" With due attention to learning, could they not also labor to make preachers?" etc. The assumption is, if I understand the writer, that they are organized with too exclusive reference to a single class of students; and that sufficient regard is not had, in the mode of instruction adopted, to those studies and exercises which have direct reference to the work of preaching. This is a charge brought indiscriminately against "all our Theological Seminaries." It is no part of my object to examine to what extent it may or may not be true in its general statement. I propose simply to point out its incorrectness in its application to the Seminary established at this point. For this purpose I may be allowed to refer to some of the characteristic features of the system of education which is now in operation. As the Institution, moreover, has but just entered on its third year, and as no particular statement has as yet been given to the public respecting its plan of operation in some of its features, something of the kind may possibly be demanded as a means of information to those who have manifested an interest in its origin, and to whom it must look for patronage and support.

I. With regard to provision for the "instruction" of "men of different degrees of preparation," it may be proper to remark, first of all, that the object has

not been sought by setting aside the general course of instruction usually pursued in "Theological Seminaries," nor by introducing any new standard of qualifications in those who prosecute it. Indeed it is hoped that the time is far distant when our Theological Seminaries will be characterized by less attention to "learning," than at present; or when the general range of studies pursued will be less extensive, or the method of prosecuting them less thorough.

Those who avail themselves fully of the advantages for education afforded by the Seminary are expected to pursue a course of study designed for graduates of colleges, and others whose attainments enable them to prosecute such a course successfully, extending through a period of two years, and embracing the various studies which properly pertain to the Literature and Interpretation of the original Scriptures of the Old and New Testaments, Ecclesiastical History, Christian Theology, Homiletics, and Pastoral Duties. This is the regular course of study.

Students, however, whose attainments do not admit of their pursuing this course, and whose circumstances seem to render it impossible or inexpedient for them to make the requisite preparation, are allowed, after a suitable preliminary training in English branches, to enter upon an English course of two years in theological studies;—while others still, who may not find it convenient to spend so long a time at the Seminary, are permitted to pursue such a course as may be deemed most serviceable to them for the time

which can be spent in study. Students in all such cases are allowed to attend the exercises of the classes in the regular course, so far as the same can be made profitable to them; while in cases not thus provided for, special exercises are had, adapted to their respective wants.

By such an arrangement, it is believed adequate provision is made for the effective instruction in those branches of study which have immediate relation to the work of the ministry, of all whom God has called to this work who are disposed to avail themselves of it; and in such a manner that there is not the slightest interference with any of the exercises pertaining to the regular course of study.

II. The system of education in operation has been adopted not without special regard to those studies and exercises which have direct reference to the work of preaching. It is not, indeed, proposed to do exactly what is expressed in the passage quoted at the commencement of this article, viz: to "make preachers." The student must evince his call to the ministry by exhibiting those natural capacities for public speaking, which are sometimes, although improperly, denominated an "aptness to teach," or all efforts to make him an effective speaker may be expected to result in failure. And even in cases where the effort is successful, the degree of success will, in each case, be determined, to a very great extent, by the natural endowments, the application, or the general habits of the student. What is proposed is, to furnish a system of education which shall be adapted the most effectually to aid the student in acquiring the ability to present readily and effectively before an audience the truths of the gospel. The method which has been adopted for this purpose is, in some of its prominent features, the following:

1. During the greater part of the Senior year one daily exercise is devoted to those studies which have direct reference to the preparation and delivery of sermons, and the various exercises of the pulpit.

2. In addition to this, it is provided, that "one weekly exercise, at least, shall, during the entire course, be devoted to instruction in the direct work of preaching."

3. It is made the duty of the professor in each department of study—as in Theology, the History of Christianity, and the Interpretation of the Scriptures—to "explain and illustrate the manner in which the branches pursued may be made serviceable to the work of the ministry, and to this end to have frequent exercises with those under his instruction, in the preparation of sermons on topics related to the subjects coming under examination."

4. Another feature of the system,—and one that has been found in its practical operation to be attended with the happiest results,—is that the student who has the approval of his church, shall be, not permitted merely, but "encouraged," under the general direction of the Faculty, to engage, as

often as practicable, in the work of preaching. He is thus, during his entire course of theological study, learning to preach, not in theory merely, but in practice; and that too under circumstances the most favorable for his improvement.

In the exercises of the lecture room, special attention is given to the different subjects suitable to be treated of in the pulpit, the proper manner of presenting, arranging, discussing, and illustrating them, the different methods of treating particular passages selected as texts, the style or mode of expression suitable to be used for different purposes,—in connection with frequent elocutionary and rhetorical exercises having reference to the delivery of sermons, the public reading of the Scriptures and of hymns, etc.

Each student, moreover, during the continuance of these exercises, is required as often as once a month to present a written sermon on some subject selected by himself, or assigned him by his instructor, in a form and style suitable for it to be spoken (not read) in the pulpit. After it has been subjected to criticism, it is returned to its author to be re-examined, and, if necessary, re-constructed and re-written, with the requisition that it be presented, in the use of appropriate language, the second time, without the aid of the manuscript, and without abridgment as to any of the thoughts embraced in it. By this process the student is naturally led to associate his ideas permanently with suitable modes of expression; and in his attempt so to arrange and express his thoughts

as to promote distinctness of impression and readiness of recollection in his own mind, he is preparing the way the most effectually for the same results to be effected in the minds of his hearers. He is, above all, acquiring a self-command in the presentation of truth, which will be of incalculable benefit to him in the work of the ministry. Whatever objections may be urged against the process here indicated, in view of the time necessary to be spent by the student in making the requisite preparation, or by the instructor in seeing that the work is thoroughly done, there is, perhaps, no practical exercise having reference to a preparation for the duties of the pulpit, which will be found more profitable to the student. The experiment in connection with this Seminary has been attended with the most gratifying results.

The foregoing statements will indicate to what extent there has been in the adoption of the system of education in operation at this Seminary, practical regard to the importance, in the minister of the gospel, of effectiveness in preaching. While it is true the measure of success attending each case will depend very much on the mental constitution and previous habits of the student, the writer is unable to perceive how a system of education could in itself, at least in its essential features, be better adapted to promote the end proposed.

Fairmount Theological Seminary, Dec. 14, 1855."

#### NOTE E.

THE ADVANTAGES OF A THEOLOGICAL EDUCATION, AND THE DUTY OF THOSE CALLED TO THE MINISTRY WITH REFERENCE TO IT.

WE shall not, we trust, be understood in anything which has been said respecting the desirableness of a theological education, as expressing what the advocates of ministerial culture are sometimes accused of asserting, to-wit, that no one who has not enjoyed the advantages of a regular course of study, ought to enter the ministry. Reference is had simply to the kind of preparation which, according to the representation of the New Testament, is needed, and to the obligation of every minister of Christ to seek it to the extent of his ability. While it may be secured by other means than those afforded by our Theological Seminaries, it is nevertheless believed to be true that these afford the most convenient and effectual provision for attaining the object. They are the means which God has provided in his providence for those whom he calls to preach the gospel, to prepare in the shortest time, and in the best manner, for the duties of the ministry. The student, with the advantages pertaining to a regular course of theological study, may secure in a single year, what it might require many for him to accomplish under other circumstances, or which, in the great majority of cases, he would fail of securing at all.

The author recollects to have heard the lamented Alfred Bennett once remark at a public meeting, that, while, by a diligent use of the means within his reach, he had overcome in a good degree, the embarrassments which he experienced in his early ministry from his want of education, he felt that it had been at a great sacrifice of time and usefulness; -his attainments had been made under great disadvantages, and through a series of many years. And it was this early experience combined with a conviction arising from careful general observation, which made him, during the most useful period of his ministry, so hearty and firm a friend to the cause of ministerial education, -evidence of which we find in the resolutions "sustained" by him, and adopted at the meetings of the "General Convention," held in Cincinnati in 1833 and '34. One of these, adopted in 1834, is as follows: "Resolved, that we consider the education of ministers highly important as a means of enabling them to exhibit appropriately and forcibly the truths of the gospel."

Again, it should be borne in mind that while a few, like Father Bennett, through the force of native talent and energy, succeed in overcoming, to a great extent, the difficulties arising from a want of early culture, it is far otherwise with the great majority of ministers similarly situated. Their want of education continues to be through life, not only an embarrassment to themselves, but a serious hindrance to their usefulness. Hence the case of the few who have

risen above these embarrassments of their early life, and become distinguished for their usefulness, could be,—even were we to throw entirely out of the account the hindrances and difficulties which they actually experienced,—an example only to such as are conscious that they possess the native talent and energy and perseverance which will insure similar results.

And here we would urge upon those who have evidence that God has called them to the work of the ministry, the inquiry, whether they are justified in consenting to contend through life with difficulties and hindrances to their usefulness, which the requisite application and self-denial would suffice to remove. Does the Lord of the harvest excuse them for this waste of time and energy, when the means of improvement are within their reach? Is it objected that the course indicated will be in the case of many an individual attended with inconvenience; or that it will require a degree of mental application which is felt by him to be irksome? We ask, may not this very labor be a part of the work to which he is called? See Mark iii, 14. Must he not, if he would sustain the character of "a good soldier of Jesus Christ," be willing to "endure hardness?" And, perhaps, it is at this very point that his willingness to endure hardness and self-denial for Christ, is to be put most severely to the test. Perhaps the inconvenience and application necessary to qualify him to

<sup>1 2</sup> Tim. ii, 3.

become an able minister of the New Testament, is the very thing which, above all others, he is unwilling to "endure." He may possibly find it far easier to submit, if need be, to physical hardship and endurance, in the service of Christ, than to a course of mental training. Shall he then consult the things which will most conduce to his ease or his convenience, with the plea that God requires simply what he has given? Ought he not rather to regard his gifts in the light of property committed to him for improvement, for increase; so that from a single "pound" originally given, he may bring to the service of his Lord ten? Has God called him to the work of the ministry? Does He not, then, require him to make the most of his talents and energies for the promotion of the great object had in view? Is it not made incumbent on him to "study," to exert himself, to exercise diligence, earnestness, striving, 1 to qualify himself to become "a workman that needeth not to be ashamed?'

## NOTE F.

ADVANTAGES OF THE SEMINARY IN THEIR RELATION TO THOSE ALREADY IN THE MINISTRY.

Ir will doubtless always be true that the majority of those who avail themselves of the advantages for education afforded by our Theological Seminaries,

<sup>1</sup> σπουδαζιεν. Comp. 2 Pet. i, 10;.2 Tim. iv, 21; Phil. ii, 28; 2 Cor. viii, 16.

will be "young men approved by the churches for the ministry," but who have not fully entered upon its duties. There is no reason, however, why these advantages should not be extended equally to all "approved ministers of the gospel" who may be disposed to avail themselves of them. In several instances, indeed, those who have enjoyed the bencfits of the course of theological study pursued at this Seminary, had, after graduating from college, been successfully engaged for a succession of years as pastors of churches. While it is true in the case of these brethren, that time would have been gained by their having pursued such a course at an earlier period, they were, nevertheless, enabled, in the event, to come to its prosecution with a maturity of mind, and a measure of experience, which may have prepared them to appreciate more fully its advantages. And they have engaged anew in the labors of the ministry, with the full conviction that their time had been well spent, and that, with the blessing of God upon their lives, the sum of their usefulness would be increased. Are there not others now in the ministry, who, without serious inconvenience, could avail themselves of similar advantages with the hope of similar results?

#### NOTE G.

OULTIVATION OF THE MISSIONARY SPIRIT BY THEOLOGI-CAL STUDENTS.

THE foregoing is the heading of an article published in the March number of the *Macedonian*, 1856, which we here insert.

"It is an admitted fact, that the existence of a living, effective missionary spirit in the body of the ministry, is necessary to the highest success of the missionary enterprise. And it is scarcely less apparent that no period in a minister's life is so favorable for the successful cultivation of this spirit, as that appropriated to his preparatory studies. Most of those who have been sent out from this country as missionaries to the heathen, received their first deep and indelible impressions with regard to their duty, before completing their course of study.

Regard for these facts has been had in the organization of this Seminary. The object indicated has been kept steadily in view in the arrangements for education which have from time to time been adopted, and such means have been employed to promote it as the circumstances of the case seemed to call for.

In accordance with this general purpose, a Society has recently been organized among the students, the object of which is 'to cultivate a missionary spirit among the members, and to assist them in determin-

ing their personal duty with regard to their field of labor in the gospel ministry,'-a prominent means to these ends being 'inquiry into the moral and religious condition of the world, and the results of missionary labor among the heathen.' In becoming connected with the Society, each student, after attentively considering the nature and design of the organization, expresses his deep conviction of the 'importance of a practical regard for the Saviour's great command, Go ye into all the world, and preach the gospel to every creature,' and his willingness and determination to 'hold himself ready, upon completing his preparatory studies, to enter whatever field of labor may, after prayerful and earnest inquiry, be indicated to him in the providence of God.' The design is to give the inquiries relating to the moral and religious condition of the world, and the subject of missions in general, a definite, practical aim, and to keep the question of personal responsibility continually before the mind of the student, during his course of study. In furtherance of the same object, in addition to a monthly meeting for the communication of missionary intelligence, provision is made for another, for prayer and free religious conference among the members.

Most of the students have become members of the association; and it is hoped it will prove to be an important auxiliary in promoting the general object had in view in the founding of the Seminary. Whether our young men who enter the ministry, decide to

labor at home or to become missionaries to the heathen, it is important that they become inseparably and practically identified with the missionary cause; that they regard it as their own, and consider themselves responsible, to the extent of their ability, for its success.

Of the members of our first class, two have gon out as missionaries to the destitute, and are now successfully laboring, one in Iowa, and the other in an interesting field in this State. The students now in attendance have almost without exception entered with great readiness into the arrangement which has been adopted for the prosecution of missionary labors to a limited extent in connection with their course of study. Weekly exercises under the general supervision of the faculty, for the purpose of preaching or imparting religious instruction in some form, are held at some ten or twelve different points in Cincinnati and vicinity, and, for the most part, among the poor and the destitute. Very many, who would not otherwise attend a place of worship, are thus brought within the sound of the gospel; the young are guarded against the evils to which they are exposed; and the good seed is sown in many hearts, where it may ultimately spring up and bring forth fruit to the glory of God. The direct and obvious results of these efforts have, in not a few instances, been exceedingly encouraging. E. T. Fairmount Theological Seminary, Feb. 5, 1856."

#### NOTE H.

#### LOCATION OF GRADUATES.

Or those who have graduated from the established course of study, all have left with fair prospects of usefulness in the ministry. Of this number one is at present in Indiana, one is settled in Western New York, two in Ohio, two in Illinois—and one, recently of Iowa, is now stationed at Nebraska City. If this distribution may be regarded as in any good degree indicative of the field in the Northwest to be cultivated in the future operations of the Seminary, one important requisite to its accomplishing the object had in view in its origin, will be realized.

## NOTE I.

#### THE PREPARATORY DEPARTMENT.

The design in the foregoing articles has been chiefly to give information respecting the Seminary in its relation to theological instruction. An important arrangement for enabling a portion of those who may be benefited by such instruction, to pursue the requisite preparatory studies, exists in the Preparatory Department. A good work has already been accomplished in this department. The following, published in the Journal and Messenger, for July 12th, 1856, as it belongs to the history of the Semi-

nary, and as it has special reference to this Department, may without impropriety be introduced in this connection.

## "RESIGNATION OF PROF. STONE.

Prof. M. Stone has resigned his Professorship in the Fairmount Theological Seminary, and accepted a call to the pastorship of the Baptist church in Lebanon, O. We have been permitted to publish the following letter to him from Prof. Turney, showing how pleasant and harmonious have always been the relations between them.—[Ed. J. & M.]

## FAIRMOUNT THEO. SEM., June 30, 1856.

MY DEAR BROTHER—As you have felt it to be your duty, with a view to again entering the pastoral relation, to resign your place in this Seminary, as "Professor of Intellectual and Moral Philosophy, and Principal of the Preparatory Department," you will allow me, in lieu of the usual testimonial from the Faculty in similar cases, to present you with a simple, unrestrained expression of my own individual sentiments of regard and affection. The three years during which we have labored and prayed and counseled together with regard to the interests of this Institution, have been,—notwithstanding the anxiety and toil and self-denial incident to the history of a new enterprise beset with pecuniary embarrassments,—among the happiest of my life. The experience of

the period has endeared you to my heart, as a Christian brother, and a fellow-laborer in the cause of Christ, in a manner, which will, I believe, through life, afford occasion for the most pleasing and grateful recollection.

Although each has had his specific department of labor, the general duties and interests of the Seminary, have, nevertheless, brought us into daily contact. The cases arising, especially from the state of affairs naturally pertaining to the origin of the Institution, in which consultation with reference to its interests has been necessary, have been numerous and diversified in their character, and not unfrequently beset with difficulties. And yet, while each has been free in the expression of his opinion, there have been, I believe, a oneness of aim, and a sympathy of spirit, which have uniformly led to a satisfactory result. The pleasure arising from the retrospect of our intercourse, during the time in which we have been associated in labor, is, I believe, unalloyed by the recollection of a single circumstance giving occasion for misunderstanding, or requiring explanation, or the utterance of a single word adapted in the slightest degree to ruffle the spirit or awaken an unpleasant emotion. Although our relations arising from a connection with this Institution are now dissolved, our hearts will, I trust, ever continue to be united in a common sympathy with whatever pertains to the prosperity of the cause of Christ.

You have my most sincere and earnest wishes and

prayers for your future prosperity and continued usefulness, not doubting that the same sincerity of purpose and devotion of spirit which have characterized your labors here, will attend you in your new relation; and that you will still cherish an unabated interest in this Institution, and be willing, as you have opportunity, to labor for its prosperity.

I am, as ever, yours truly and affectionately, in the Gospel of Christ,

EDMUND TURNEY.

REV. PROF. M. STONE.

#### NOTE J.

#### TESTIMONIAL OF EXAMINATION.

The following testimonial is copied from the Journal and Messenger, and relates to the public Examination of classes held June 14th, 16th and 17th, 1856. It may serve to illustrate, to some extent, the practical working of the method of instruction indicated in the third and fourth of the foregoing articles, whereby it is sought, not only to interest the student in the examination of the several subjects coming under notice, but to make the knowledge acquired directly available for the purposes for which it may be required.

After allusion to a suspension of the examination in the Preparatory Department, occasioned by the absence of a majority of those at this time belonging to the department, in consequence of special arrangements for the summer, having reference to provision for their pecuniary wants,\* it is added:

"The exercises were confined to the several studies embraced in the theological course.—It was the privilege of the undersigned to attend the examination,—and they deem it due alike to the Seminary, and to the cause of ministerial education, to give this expression of the high gratification which the occasion afforded them.

The studies that came under review were, Hebrew, Biblical Interpretation, Theology, Homiletics, Pastoral Duties, and Ecclesiastical History. There had been evidently no casting of parts—each student was thrown upon the resources of the moment. And the readiness and accuracy with which questions were answered by the students, were a most honorable testimony both to the thoroughness of the instruction given, and to the success with which they had been trained up. It was, also, interesting to observe how the mode of conducting recitations contributes directly

<sup>\*</sup>It may be proper to remark, that an arrangement exists whereby approved applicants receive from the Education Society an appropriation amounting to \$80 per annum in all cases where it is needed. Students have usually spent their summers in laboring for the American Tract Society, the American Sunday School Union, or some similar organization, or in supplying destitute churches, whereby they have realized an additional amount, to aid them in the prosecution of their studies.

to a sure accumulation of knowledge, as well as to the power of original investigation.

We are free to say, that the best argument to ministerial education is the annual examination and commencement of the Seminary. God grant that this anniversary may soon come to be reckoned one of the chief feasts of our beloved Zion.

S. W. Adams, W. F. Hansell, H. S. Dale."

## NOTE K.

#### THE LIBRARY OF THE SEMINARY.

WE here insert a paragraph from the Catalogue of the Seminary, which has a very obvious relation to the means adapted to promote the object had in view in its establishment.

"The Library formerly belonging to the Institute at Covington has come into the possession of the Seminary, and, together with the thirteen hundred volumes which had previously been gathered, constitutes a choice collection of nearly four thousand volumes. It is, in the character of the books, well adapted to the wants of the Seminary, being particularly rich in theological, biblical, and historical works, including text-books for the use of students; besides containing a valuable collection in the department of general religious and secular literature."

#### NOTE L.

ANNIVERSARY OF THE SEMINARY, JUNE 17, 1857.

THE following brief statement with regard to the Exercises of the Fourth Anniversary of the Seminary, June 17, 1857, is inserted in the present edition, in accordance with the wishes of brethren who were present on the occasion.

The number of addresses by the young men, as indicated by the scheme, was five, followed by an address to the graduates by Prof. Turney. To the list of members of the Senior Class, however, should be added the name of Lansing Bailey, A. M., late Pastor of the Baptist Church in Cheviot, and recently settled with the Baptist Church in New London, whose engagements prevented his attendance at the anniversary,—thus making the whole number of brethren completing their course of study with this anniversary, six.

"After the collation in the grove, short and spirited speeches were made by brethren Hansell, Sutton, Lyon, Bedell, Colver, Dickinson, and Bickell, expressing their high gratification with the exercises of the occasion, and their confident hopes for the future prosperity and progress of the Seminary." Several of the brethren remarked, that, although they had frequently attended the commencement exercises of Theological Seminaries in the Eastern and Middle States, they had never witnessed anything

of the kind more entirely satisfactory throughout, or which reflected more credit on the Institution represented, than the exercises which had just closed.

The general impression made by the exercises, is sufficiently indicated by the following extracts from public notices of the Anniversary.

THE Editor of the Journal and Messenger, referring to the exercises, says:

"The performances of the Senior Class were good, very good; the whole occasion pleasant, very pleasant; and the general opinion formed of the tendencies of the instruction here given on the character of the student, was favorable, very favorable."

The following appears in the Witness, of Indianapolis:

"The addresses, both in composition and delivery, were excellent. The subjects were well chosen, discussed in a liberal minded, sensible manner, and well spoken—the elocution was worthy of special commendation, natural, easy, impressive.

J. S."

The Pastor of a Baptist Church in Ohio, in the Christian Times, says:

"The young men acquitted themselves with credit. Their addresses were of a high order, well written, and for the most part uncommonly well delivered. They gave evidence of being trained to habits of independent reflection. There was energy, directness and simplicity in their style of composition and manner of delivery. And then, better than all, there

was a tone of earnest and unaffected piety running through all their productions, which touched the heart, and commanded the respect of the entire audience.

The address to the class was happily conceived and expressed; the themes of the young men suggesting the topics of remark and counsel to them.

H. M. R."

The following is from the Christian Chronicle, of Philadelphia:

"The exercises were most gratifying. The speeches were all well conceived, well written, and well spoken.

It was my privilege to attend during the examination of two of the classes. I have rarely witnessed anything of the kind more satisfactory. The young men had evidently been trained to examine and think. It was delightfully manifest that they had ideas; and were at no loss to express them.

A larger number of friends than usual were brought together to enjoy the occasion. The expression of satisfaction was universal and decided.

Dayton, June, 1857.

E. W. D."

The following from Rev. B. Bedell of Wilmington, O., appears in the *Journal and Messenger*, to the closing paragraph of which particular attention is solicited:

"From my first arrival on the grounds, I was pleased—when once on the summit of the hill, I forgot my fatigue, I was charmed!

But it is not of the hill or the building, but of the Institution itself, that I would speak to the churches. It is emphatically a 'theological' institute. It is a place where good, strong, clear, Bible theology is examined, discussed, and treasured up in the minds and hearts of the young men, fitting them to 'teach others also.'

Not being in to hear the examination of the classes, I sat down in their rooms and enjoyed a better opportunity, perhaps, than a public examination would have afforded me, to judge of their theological and literary attainments.

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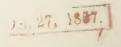
But last, though not least, I was struck with their realization of the greatness and responsibility of the ministerial work and the pastoral office. This feature of their education was patent to all who had the privilege of hearing the addresses of the graduates.

I feel more than ever urgent to see the churches awake to the interest of this Institution. Let us have more praying and laboring for it. Pastors, look after those young men of talent and piety among you, who are contending with their convictions of duty. Encourage them to cherish their inward call, and at the same time advise them to seize this and every available opportunity of preparing themselves for this good work.

Wilmington, July 1, 1857.

B. B."

END OF THE APPENDIX.



#### THE

## KINGDOM OF CHRIST

IN THE

PRINCIPLES OF ITS ORGANIZATION;

INCLUDING THE

## SCRIPTURAL LAW OF BAPTISM

WITH RESPECT TO

ITS DESIGN, ITS FORM, ITS SUBJECTS ITS AUTHORITY,

AND

#### ITS RELATIVE POSITION.

#### BY EDMUND TURNEY.

PROFESSOR OF BIBLICAL LITERATURE AND INTERPRETATION IN THE FAIRMOUNT THEOLOGICAL SEMINARY.

Anderson, Burr & Co., in connection with Sheldon, Blakeman & Co., are about to publish, in attractive form and style, an edition of the above mentioned work. Orders for the work may be forwarded either to the publishers at Toledo, or New York, or to Anderson, Gates & Wright, or G. S. Blanchard, Cincinnati.

The work, in the form in which it was originally published, consists, as its title indicates, of five parts, aside from the Introduction and the exegetical and explanatory Notes in the Appendix.

The first relates to the general and symbolic design of baptism in its various aspects and relations.

The second has for its object to show that the act enjoined in baptism, and which is inseparable from a proper observance of the rite, as is indicated by its design, the meaning of the word, and the practice of the primitive Christians, is immersion.

Part third, which occupies somewhat more than one-third part of the whole work, in treating the question respecting the proper subjects of baptism, in its various aspects, scriptural logical, historical, practical, gives occasion for a full examination of the scriptural doctrine respecting the spiritual nature of the church of Christ, and the essential qualifications for membership in his kingdom, as distinguished from relationship claimed on the ground of natural birth-right, the supposed efficacy of external rites, etc.

Part fourth is designed to enforce the obligation of those who believe in Christ, regardless of the acts of others, to profess their faith in him in the ordinance which he has appointed for this purpose.

Part fifth is chiefly an exposition of the scriptural terms of admission to the Lord's Supper, as an ordinance to be observed within the church.

Since the announcement for the publication of a revised edition of this work, it has been thought that its character and design would be more precisely indicated by a change in its title to the form presented above.

A principal design of the work as originally published, was to treat of baptism, not as an external rite merely, but with regard to its *import and relations* as the initiatory rite of the church of Christ, as being indicative of Christian character and experience and relationship to the kingdom of Christ, of the nature of the church as a spiritual body, of the terms of admission to its fellowship, of the rights and responsibility of its members, etc.

With such additions as the nature of the case may require, and a suitable index of subjects, it will, it is believed, be found to be a complete exhibition of the doctrine of the Scriptures respecting the kingdom of Christ in the principles of its organization, as well as of whatever pertains specifically to the scriptural law of baptism in its various relations and aspects.

The following are among the expressions of opinion which have been given with regard to the character of the work as originally published, and its adaptation to answer the purpose for which it was designed,—to which the publishers invite attention:

#### From the New York Recorder.

"We call the attention of our readers to this work with unqualified pleasure. With singular success, the author has laid open the scriptural and philosophical grounds of Baptist faith, commending his arguments to consideration equally by their truthful cogency, and their scholar-like and Christian tone.

We have long felt the need of a work which should depart from the common track, and show the harmony of Baptist sentiments with the individualizing tendencies of the Christian religion, thus adding to arguments from philology the demands of the believer's consciousness.

Such a work we have now before us, written in a style of simplicity and lucidness, which, while it will gratify a cultivated taste, will render it intelligible to ordinary minds."

### From the Christian Review.

"This excellent treatise on Baptism is distinguished by strong, clear and philosophical views, and shows abundant proof that it originated from a thinking mind. It is one of the best and most satisfactory works on the subject which we have seen. It treads in a new and higher path than most books on the same topic,—is calm, clear and convincing, and may be set down as a decided advancement in the literature of the baptismal controversy."

## From the New York Baptist Register.

"The body of the work demonstrates the propriety and truthfulness of its title. The scriptural authority in regard to the ordinance is adduced with great clearness, and its design is presented with striking originality and force. Indeed, no work has appeared on this subject in these modern day tinguished by so much originality. Nor has any one care under our notice evincing more admirably throughout the manly dignity and Christian courtesy of an enlarged and elevated piety.

As a standard work, it must hereafter take a conspicuous place; and the more extensively it is examined, the more substantial will be its reputation. We have not room for an elaborate article in regard to it; but we will venture this assurance to all those who purchase it, that if it fails to give them new and original views on this subject, or does not come up to their expectations, we will refund all that they have expended for it. It is a book that should receive an extensive circulation."

## From the Michigan Christian Herald.

"The sound philosophical, as well as scriptural, argumentation presented in the work,—its originality as a whole,—its mild, yet manly, spirit,—its perspicuity and logical conclusiveness, must place it in the front rank of this description of literature."

## From the Christian Watchman.

"We are much pleased with the plan, the style, the reasoning, the tone, and the spirit of this book.

The work has received strong testimonials from many gentlemen of high standing, as one of learning, candor and judgment, who unite in commending it to the attention of all who are inquiring on this subject."

## From the Theological Professors at Madison University.

"We hesitate not to say that we know of no treatise on the same subject better adapted to be useful, and none which more clearly and happily illustrates the scriptural view of the design and nature of Christian baptism. The spirit of candor and impartiality in which it is written, is eminently adapted to commend its arguments to the candid consideration of all who

are conscientiously desirous of obtaining correct views of the ordinances of the gospel.

We think the work ought to be published, and that great good may be expected from its extensive circulation.

Hamilton, N. Y., July 22, 1846.

J. S. Maginnis, T. J. Conant, Geo. W. Eaton."

From Prof. A. C. Kendrick, of Madison University, July 6, 1846.

Alluding to the section on the "meaning of the word," he says: "The manuscript which you left with me I attentively perused,—and was much gratified with the candor, accuracy and clearness of the discussion of the topics embraced."

From Rev. W. R. Williams, D. D., New York, July 31, 1846.

"I have read several chapters and sections. These sufficiently show the clear and forcible character of the work.— Even our Pædobaptist brethren must allow the sustained spirit of Christian moderation and kindness which renders the management of the subject both more winning and more cogent."

From Rev. J. Dowling, D. D., New York, July 27, 1846.

Having examined the portion of the work which treats of the "design of baptism," he says: "The fact that you have made the general and symbolic design of the ordinance the starting point in your argument, and have treated this part of the subject in a manner so thorough, so original, and so striking, has invested your work, in my mind, with a degree of interest I could hardly have supposed I should feel in a new work on this subject."

From Prof. J. H. Raymond, of Madison University, June 22, 1846.

"The most recent phases of Pædobaptism receive an appropriate share of attention; and the style of reasoning adopted in

the portions I have read, appears to me eminently adapted to meet difficulties in the minds of our Pædobaptist brethren, too generally overlooked by our writers, or not treated with the respect due, if not to the difficulties themselves, to the minds which are embarrassed by them.

I sincerely hope that the book will be published, and find its way into the hands not merely of Baptists, but of intelligent and candid men in other denominations; who will see that the Baptist argument, so far from being exhausted, is only beginning to be developed."

## From Rev. R. Turnbull, D. D., Hartford, Ct.

"Its tone is candid and kind,—its arguments clear and convincing. It is one of the most complete and satisfactory discussions of the subject—written in a good spirit, and suitable to be placed in the hands of Pædobaptist inquirers."

## From Rev. E. E. L. Taylor, D. D., Brooklyn, N. Y.

In connection with allusion to "the originality and clearness with which the subject is treated by argument and Biblical interpretation," to the fact, that the very "passages relied upon for the support of Pædobaptism," are shown to "furnish additional testimony to the contrary," etc., he says:

"I most heartily recommend the work as being eminently adapted to produce conviction on the subject of which it treats, as well as to edify, encourage, and strengthen those who are already established in the truth."

## From Rev. W. W. Everts, D. D., Louisville, Ky.

"It develops the scripture doctrine of baptism not merely by critical notices of particular passages, but by a learned, able and exegetical examination of the entire harmony of the Scriptures in regard to the design, form and subjects of this ordinance." "Its allusions to classical and ecclesiastical writers evince the accuracy and candor of the Christian scholar."

Omitting expressions of the same general import from Drs Sharp of Boston, Tucker of New York, and others, the publishers deem it sufficient to call attention to the following:

From an extended notice of the work in the Christian Review, by President Bailey, of Granville College, December, 1847.

"We know not where we should look for another work upon a controverted subject so firm and decided in the defense of the truth, and yet so kind and courteous in its bearing toward those who, for any cause, had fallen into error.—In its spirit it is a model for all who may have occasion to speak or write under similar circumstances.

It is not only kind in its spirit, but scholar-like and thorough in its investigations.—The author, in his undertaking, has acquitted himself like a man at every turn of the argument; at every point in the discussion, he is thoroughly furnished and prepared for any emergency.—There are not a few, we hope, who will find in this work what they love, clear, unadulterated truth; or, to change the figure, truth resting firmly and securely on her iron pillars.

In his exposition of passages relied upon to sustain the practice of infant baptism, he is strong, full, and perfectly satisfactory. We see not how, in fairness, an exception can be taken to the construction which he has given to these disputed portions of the word of God. This part of his work he has extended to the greatest length, and has executed with the greatest patience and fidelity. And his argument is worthy not only of being read, but of being carefully studied by all sincere inquirers after the truth as it is in Jesus.

We had intended to give some instances, in which, by a faithful exposition, he turns the very weapons of his opponents against themselves. But our limits will not permit.

We lay down this volume with a solemn conviction of the importance of the principles which distinguish us as a denomination."

## BIBLICAL CATECHISM;

O R

# GUIDE TO RELIGIOUS INSTRUCTION

AND

#### SUNDAY SCHOOL.

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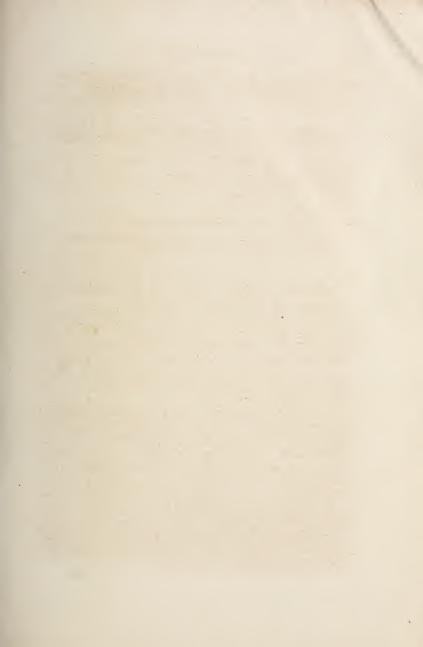
This work is shortly to be issued by Sheldon, Blakeman & Co., New York, and Anderson, Burr & Co., Toledo.

The plan of the work was first submitted to several brethren, in whose judgment the author has great confidence, in the autumn of 1855. From the expressions of approval and interest in the object, then given, the author has been induced to proceed to the execution of the plan; and, except for the pressure of professional duties, the work would probably have ere this been issued from the press.

The design of the work is to make the youthful mind familiar with the doctrines and precepts of the Bible, in their applicability to the various relations and responsibilities of life, with the evidences of the truth and divine authority of the Christian religion, the principles which regulate the organization of the church, etc., and thus to erect a bulwark against the influence of the various prevalent forms of infidelity and religious error.

The author proposes to submit the work, before it is published, to the examination of brethren distinguished for their knowledge of Christian theology and experience in the ministry in different sections of the country, for which arrangements have, in part, been already completed.

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